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TERMS.

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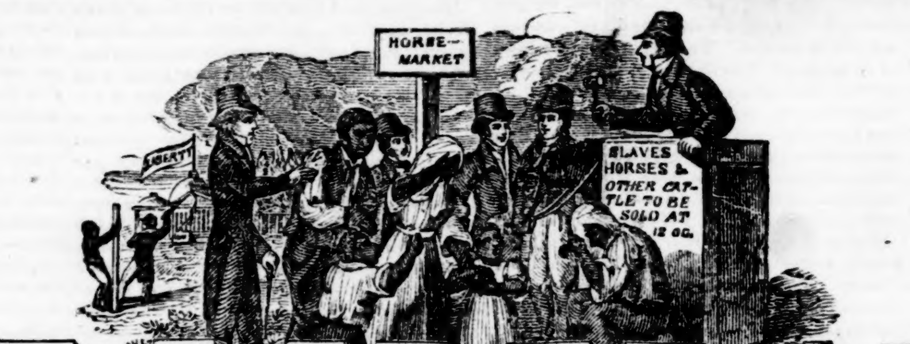

THE LIBERATOR.

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 17.

BOSTON, MASSACHUSETTS.] [SATURDAY, APRIL 25, 1835.

REFUGE OF OPPRESSION.

[From the Concord (N. H.) Star and Universalist.]

LETTER FROM BR. STEARNS.

Doubtless the readers of the Star will be pleased with the perusal of the following interesting letter from Br. Stearns, who some time since repaired to the south for the purpose of regaining his health. It is to be hoped that he will be able to meet with his brethren and friends at the New-Hampshire Convention next June, as he desires. Many happy spirits undoubtedly will be there, who would be rejoiced to see him. May God grant him a safe return to his own native land—we need his labors in this section—the harvest is certainly great, and the laborers are few and far between. In laying Br. Stearns' epistle before the public, the one to whom it was addressed would remark, that he is not responsible for the sentiments advanced.

J. P. ATKINSON.

Maj. Wood's Plantation,
State of Alabama, Jan. 20, 1835.

REV. J. P. ATKINSON—

Dear Sir: Agreeably to the proposals in my last, I will now call your attention to the subject of *Slavery* in a brief and explicit manner. It is well known to you that this subject has been agitated and handled in rather a cruel manner for the year past in New-England, and has become exceedingly hostile to the *professed* philanthropy of many of its citizens, which has excited no small degree of jealousy between the north and south, and would more so, if it should not expire and its fermenters lose themselves in philanthropic projects nearer home; which it is hoped will be the event.

Educated with feelings and prejudices against slavery in any shape whatever, I brought them, as is natural, to this section of our country; but I must confess they are somewhat removed, because I find upon a personal knowledge of facts, that they were founded in most instances, upon fabled tales and idle misrepresentations respecting the moral condition of the slave population.—This is the case, at least so far as I have been able to learn. I have regretted exceedingly during the time I have been here, that the pious zeal of those who oppose slavery—in short *abolitionists*—should be so misdirected. I doubt not the pious sincerity of many of those who have given their money, aid, and influence in this useless undertaking; but I pity their ignorance in relation to the fact itself, because it is calculated to array the north and south against each other, and excite a breach of feelings between these two important portions of the United States, if it is politically carried into operation, which many years cannot heal. I do not wish to be understood as advocating slavery; but the moral condition of the slaves is not what it has been represented to the north so far as it has been my privilege to take actual observations, besides the different, though creditable sources of information which I have had, in the States of Louisiana, Mississippi, and Alabama.

The slaves in the flourishing state of Louisiana, it is allowed, I believe, by all who visit it, are treated with more severity than any others in the south; yet that severity, though looked upon by those of the north, as they understand it, and who have more feminine feelings respecting it than accurate knowledge of facts, as abhorrent cruelty, is far from being so inflexibly severe as they may suppose; and to those who have taken up the subject of slave abolition for political or other purposes, I must say they are greater slaves to their own baseness than any black man can be to his master. They have seized upon a subject, the consequences and result of which they have never properly canvassed. The subject of abolition is talked upon in this country with feelings of regret,—not because there is any fear the project will succeed, but because the northern people, for whom they entertain the highest feeling of respect, array themselves in such a manner as to excite conflicting difference of feeling.

I have made inquiries both of ladies and gentlemen, respecting the characters of their slaves, and the general course of management with them, which must remove in a great degree existing prejudices, if what they say is true, which, from what I have seen, I cannot for a moment doubt. I am told that very few of them have any feelings of commiseration for each other, and frequently exercise more severity, when they have the opportunity, by severe flaggelation, than is exercised by their masters. It is sometimes the case that the care and management of some few slaves falls into the hands of one of their own blood for a time. They then exercise their arbitrary disposition which is so natural and peculiar with them; and instances are rare where any refinement can subdue it. This, it is well known, is a natural propensity with the African, which, even where every facility for intellectual refinement has been afforded, cannot be overcome. It does appear that the humanity extended to them by their masters, is greater than that exercised among themselves, though there are many masters, as all tell me with whom I have conversed on the subject, who are rigid and sometimes cruel; but that many are more humane and tender of their slaves than otherwise. I am credibly informed on this point that instances of severe whipping rarely occur, except in cases of known wrongs and wilful obstinacy, to which many of them are predisposed. You may know therefore for a certainty, that the tales of tyranny and inhuman cruelty inflicted upon the slave so often told at the north, is an idle fabrication; yet the laws respecting them are severe when rigorously enforced, but very little more so than in the regulation of many of our northern cities; the violation of them is not perhaps more frequent. In my humble judgment, the *slavery* of the south is no harder for the negro to perform, being constitutionally adapted to the climate, than the hard labor of the factory operator at the north; nor can I be persuaded to think, knowing something of both, that there is more slavery, more tyranny, more despotic insolence, exhibited by a master over his slaves on a southern cotton plantation, than there is between the owners and operators of the cotton factory of the north; while the slave receives now and then a flaggelation, the smart of which is soon over, the latter is at any time liable to be hurled from his employment with a large family of children calling upon him for assistance, for bread and the necessaries of life, when he has neither credit, money, or means to procure it: what say you? I say, let me have the tickling of the lash, rather than have the feelings of my soul harrowed up with the cries of my famished offspring! For mercy's sake! and the sake of humanity, and the character of our own people, let the charity, philanthropy, and good feelings of those persons who have such fearful forebodings for the moral condition of the slaves of the south, be exercised in their own neighborhoods, upon those persons whose destitute condition demands it at their hands, before they undertake to perform that which would make the nation bankrupt; and let them save their own children from the infernal fang of slavery that is fixing itself upon them with an iron grasp, and let the moral malady of ignorance covering the heads of their own children be removed, and let them be taught the arts and sciences, who have capacities for them, and let those at home be clothed and fed before we interfere with the southern slaves. Nine-tenths of the negroes here have a better faculty of getting money, than five-eighths of those in New-England who think their moral condition *so awful*; and were I to say for my life, I do not think they would exchange situations. You may be assured, sir, the services and requirements of a southern plantation will not exceed those of a northern factory; and as to the living and moral refinement, I should have very little choice.

What in short is their condition? They all have houses and homes, bread, meat, and clothing, as suitable and as good as the common laborers at the north, taking the climate and country into consideration; their children are fed and clothed, for all of which they have neither care or anxiety. When they are sick, great care is extended to them because they are valuable property, a healthy man being worth from four to eight hundred or a thousand dollars, according to their faithfulness and good conduct. They labor in the same manner, nor is their labor more fatiguing or attended with half that exertion, which is required of the hired servants where people are said to be free; and I am sure that the house servants of New-England which are hired for the paltry sum of one dollar or four and six-pence per week, do double the work in the same time that is done by one of these slaves. The only difference is, here these servants are bought and sold for life, while there, men and women either sell themselves for a specified time, or else they are sold by their parents under the title of *hire*. These slaves have no education, and I know not a few servants there who have little or none; and I say to those persons who are fond of equalizing the whites and blacks, let them first equalize their poor neighbors with themselves, for here poor persons are seldom found that cannot help themselves, and have enough to eat and drink, either white or black. I know it is contended that they have no education, but do these talkers know that most of them are extremely slow and dull, and have an inclination to idleness and bad habits, and not more than one out of ten, with all that could be done for them in an intellectual point of view, could be made to take care of themselves, and it is with some coercion that they are made to keep themselves neat and decent when they have every thing found them to do it with, as I have been repeatedly told; yet many of them dress themselves handsomely, and all might do so if they had the necessary ambition. But it is not possible that they have the first principles and faculties conferred upon them by nature; any attempt to make up this deficiency by education, for which they have not the most distant taste, is quite as fruitless as to make a wise man of a fool. I know, sir, that education does much for human beings even when they are apparently defective by nature, but it requires nature to be new modelled to make a Franklin or a Henry out of one of these sons of Africa.

There is another objection I will briefly answer, not wishing to be understood, however, as advocating slavery; but I wish to speak freely and to state facts. It is said that they ought not to be held in bondage; but the question arises, were they free before they come here? were they in a better condition there, than here? and did they not *sell one another* into slavery? And as to natural capacities, intellectual and moral improvement, they have lost nothing by coming here; as to their manners, dress, and food, they have passed through a great improvement. They no doubt have to labor harder here than in Africa; for this is the common lot of civilized beings; but that they fare harder remains to be proved. But if they ought not to be held in bondage, what shall be done with them? There are a certain few that would take care of themselves, the rest would pilfer and steal, kill and rob before they would labor; they would be an idle set of wanderers, without friends or homes, and to use a southern phrase, the country would be in a '*fine fix*' with this herd of not very intelligent beings scattered among them. Then, either to keep them here, or send them away, would ruin the nation or annihilate them. Here they are apparently the most happy set of beings I have ever seen,—without care, anxiety, or the common feelings of sympathy which are the only causes of human misery, so far as the mind is connected with it; and for any one to contend that they are less happy because they have to labor hard, and have no education, must have as little knowledge of the causes of human happiness and misery as the African himself. I know, however, when we enlist the pure feelings of humanity, aside from any selfish interest, it looks rather unchristian and unkind to keep in bondage, and buy and sell human beings at public auction; and this practice here has reminded me of a similar one in New-England, with all its *professed* philanthropy, viz. that of selling the poor to the lowest bidder, and many times, into hands that care not whether they live or die. Now, sir, it is a fact, and I hesitate not to aver it, that the slaves here, with all that is rumored of them there, fare better than the town's poor in the northern and eastern states; because interest here compels a slave owner to treat his slave well, by properly feeding and clothing them, while with the poor there, interest impels the town to sell them as low as they can, and the purchasers to keep them as poor as they can.

But I have detained you longer with this subject than I at first intended, yet I cannot close without observing, that prudence would seem to dictate to those slave philanthropists that it would be more for their credit to remove with their benevolent exertions the *slavery* that is creeping with an unseen step upon their own families and kindred; to meliorate the miserable condition of their own poor, and educate those who are growing up among them destitute of knowledge. The southern people know how to manage their own affairs; and for a few individuals, fired with a crusade benevolence for the condition of a class of beings that are as well off as many among themselves, to excite a broil both at home and here, is altogether incompatible with their own interest, and the true dignity of christian principles. If slavery in the southern states is an evil, those only who live there can be affected by it, and it will some day or other, shift hands without the assistance of any one; and no one need make himself a slave to root out an evil which the mighty march of nature has firmly fixed and sanctioned for centuries.

My best respects to yourself, sir, and all who inquire for me. Say to them that the season here is remarkably fine; winter is gone, and the farmers are now preparing their fields and gardens for the reception of seed. The winter here is very much like October weather to the north, though not so freezing. The face of nature now looks like a fine morning in the month of May in New-England. Flowers have commenced blooming, and it is very healthy, with the exception of fever and ague. God prosper you, while I see you at our Convention in June if life and health is spared.

Yours respectfully,
H. F. STEARNS.

SLAVERY.

[From the Portland Courier.]

CONDITION OF THE SLAVES AT THE SOUTH.

The following letter received by a gentleman in this state from his brother in Georgia, has been handed us with liberty to publish it. As it seems to be a plain, candid, straight forward statement, upon a subject of great interest in all parts of the country, we have concluded to give it a place in our columns.

GEORGIA, March 28, 1835.

Dear Brother,—As I had not sufficient room to answer your interrogatories relative to slavery in my letter of the 22d inst. I therefore deferred it until now. Nor shall I now attempt to give full and explicit answers to your inquiries, for it would fill volumes to do it, and some of them cannot be definitely answered at all.

1st. The slaves are not taught to read nor write, but are kept in total ignorance as regards any literary acquirements, and their owners say *they must not be instructed.*

2d. They are not at all instructed in the principles of the christian religion.

3d. Very few of them occasionally attend some religious meeting on the Sabbath, and perhaps the most of those who attend go to wait on their masters and mistresses, and during services they occupy seats which are prepared for them outside of the church.

4th. They do not generally observe the Sabbath in any religious manner, but as this is the only day in the week in which they have any liberty at all, they spend it in visiting, frolicking, hunting and other amusements. Neither their masters nor themselves have any regard for their moral or religious characters; and their masters only regard them as they do an ox or an horse, according to what they are worth in dollars and cents. When one dies, his death is only spoken of as being so much loss to his owner.

5th. The ill will which they manifest towards their masters seems to be on account of being held by them as slaves.

6th. Masters who treat their slaves with humanity would not fear if they were freed, but I should think that some whites would be in danger by immediate universal emancipation.

7th. The most of them are capable of providing for themselves and families, but not all of them.

8th. The slaves love liberty, and would deem it the highest privilege to be set free, but would wish to stay in their native country.

9th. The slaves are generally driven to spend as many or more hours in a day in labor than is done by the whites in the north, but they do not seem disposed to do any more than they are compelled to do, and consequently do not accomplish as much as the free laborers at the north.

10th. Slavery has a *ruinous* effect on the *moral* and *religious* characters of the whites in the south. The pernicious vices and immorality which are so prevalent in this country are evidently the effects of slavery. It is the direct cause of so many of the whites being more degraded and miserable than the blacks themselves.

11th. Their feelings are so hostile towards Garrison, that his writings would only serve to excite their passions.

12th. They would not be willing to dispense with their slaves for an equivalent. They'd not sell them at all.

13th. They do not consider slavery a breach of the moral law, nor inconsistent with the christian religion.

14th. The Colonization Society is popular by all who understand it.

15th. They say it is not the business of the northerners to meddle with their property—their slaves.

16th. Clergymen from free states would not be allowed to converse with them, nor preach to them.

17th. They are neither contented nor happy with their masters, and would run away from them into free states if they could. But they are not allowed to go off of their master's plantations without a written pass. If they are caught over the line, they are stript and take thirty-nine lashes. If they run, a pack of blood hounds are set after them, which catch them and tear their flesh until taken off by their masters. They are generally whipped and punished according to the passions of their masters or mistresses. They are sometimes whipped until the skin is off, and then fine salt rubbed into the mangled flesh.

They are not allowed to approach their masters with their hats on, nor any of them except the house servants allowed to enter their master's dwelling. They do the labor on plantations under superintendence of an overseer employed by the owner for that purpose. They probably command a higher price now than ever before; this is mostly on account of the emigration to the new lands in the South and Western country where so many are wanted. Speculators are constantly buying them in Maryland and Virginia and shipping them to this place, where a constant slave market is kept up. They are drove into the market like so many cattle, and there examined by purchasers to see if they are well built, &c. They are bought and sold without regard to husbands and wives, or parents and children going together. When husband and wife live near each other, the husband is generally permitted by his owner to visit his wife on Sunday. They have no legal marriage ceremony, but only agree between themselves to be man and wife where allowed by their owners. The females work on the plantations the same as the males, and do all kinds of work.

They live in small houses or huts, built of logs or slabs near their masters. They are not allowed tea, coffee, sugar, nor molasses, nor much meat, a small allowance of meat a day. They are not allowed a gun or ammunition. Their testimony is not allowed in any court of justice.

In fact, they are kept as close and as much in ignorance as possible, and the most of them are kept down to the earth, half naked, under the scourge and tyranny of their cruel masters, who do not appear to regard their temporal or spiritual happiness, any more than they do that of the dumb beasts.

In conversation with one of the slaves, he said he could not love Jesus Christ, for he had never seen Jesus Christ, and did not know what sort of a man he was—but he could love Gen. Jackson, for he had seen him and knew he was a great man.

Your brother, G.

CONSEQUENCES OF SLAVERY.

The account below of some interesting trials which recently took place at Harrisburgh, Pa., we take from the U. S. Gazette. How long shall our country be disgraced and the feelings of communities outraged by scenes like the following!!!

From the alarming multiplicity of instances of savage barbarity, to which the Domestic Slave Trade, as now extensively prosecuted in the United States, gives daily developement, it is presumed that the brief sketch of events, which transpired in the bosom of our own State within the last few months, will not be devoid of interest for the public.

James Williams, a colored man, highly respected in his neighborhood, and supporting an irreproachable character, resided in October last near Middletown, Dauphin co. Pa. Industrious, frugal, and just in his dealings, he had amassed property sufficient to create around him, the comfortable little home which was destined to be the scene of an outrage, perhaps as inhumanly disgraceful as ever sullied the annals of our State. His family at this period, consisted of a wife and four children—the youngest, an infant five months old, and the two oldest being those of his wife by a former husband.

Early on the morning of the 24th of October, James was arrested while at work near his own dwelling, by the order of one William Hyde, who acted as agent for a party of individuals from Maryland and Virginia, who had been secretly lurking in the neighborhood for several days. On demanding the cause of his arrest, Williams was shown a 'warrant,' purporting to have been issued at the suit of one John Gray, for a debt of $10. Having no knowledge of such a person as Gray, and conscious that he owed no such debt, Williams at first declined accompanying the officer who arrested him, upon which Hyde, who stood at a convenient distance, came up, and with the assistance of another person, whom he had employed, together with the constable, succeeded in throwing Williams to the ground, and binding his hands with a rope. This was not accomplished without a severe struggle, nor until pistols and a dirk had been presented to the breast of Williams, by both Hyde and the Constable, with threats of immediate death if he made further resistance. He was soon hurried away, (the privilege of stopping at his own house being denied him) and taken to Humelstown, four or five miles from his own home, before a magistrate, where he was detained until the evening of the same day, and then released. On arriving late in the evening at his own house he found it shut up, and his wife and children gone! That home, which in the morning he had left peaceful and happy, he now saw reduced to a scene of desolation. The blasted hand of the destroyer had passed over his little domain, and thus in a few hours, every vestige of his earthly hopes seemed given to destruction. The truth now flashed upon him, and he had no longer a doubt that his wife and children had become the prey of those whose inhuman occupation it is to traffic in their fellow beings.

It will be borne in mind, that at least two of the children were indubitably free, (having been born in this state,) and that the abduction of them *knowingly*, would subject the perpetrator to the penalties provided by our law, for the crime of *kidnapping*.

Williams went immediately in quest of assistance, and by the advice of George Fisher, Esq. an eminent and benevolent counseller of the Abolition Society, proceeded that night to Harrisburg, and thence, having procured a horse, to York, Pa. On arriving at the latter place, he learned that the party in possession of his children had passed through there some hours before—his wife, during the night, having effected her escape. By the assistance of John Evans, Esq. another counsellor of the same Society, the aid of the Sheriff of York county was now enlisted. The officer, with such a *posse* of mounted citizens as he could hastily raise, (it being Sunday,) set off in pursuit, and overtook the party in possession of the children. This party being well armed, a show of resistance was at first attempted by them; but finding this of no avail, they submitted, and were taken back to York. Here the children, with the exception of the infant, were put, for safe keeping, in the jail, and their captives, eight in number, were next day bound over in the penalty of $1,000 each to take their trials, on the several charges of *kidnapping* the wife and children, *assault and battery and false imprisonment* of the father, *conspiracy and robbery and larceny*—Williams alleging that $40 in money was taken from his house on the day of his false arrest.

Indictments, in accordance with these several charges, having been duly prepared, and submitted to the Grand Jury of Dauphin county, were all returned 'true bills,' at November Sessions, and the trials came on at Harrisburg, by postponement on the third Monday in January last. From the novelty of some of the circumstances upon which they were founded, together with a deep and general feeling of indignation at a series of atrocities by which the dearest rights of *a free citizen of Pennsylvania* had been outraged, the trials excited far more than ordinary attention and interest. For a whole week, during which they were going on, the Court House was constantly crowded. In the course of them a series of testimony was adduced, for the purpose of proving that the woman, and two older children had absconded from their master, in Virginia, about the year 1827. Several of the most respectable inhabitants of the county where he resides, were in attendance, and testified to the high respectability and unblemished character of their *present claimant.*

Besides this testimony they had eminent counsel, but it was of no avail—and Theophilus Hughes, Wm. Hyde, Asa Smith, and Wm. H. Fresh, were all convicted on the charges of *conspiracy and false imprisonment*, and *Hyde* on two other charges of assault with loaded pistol, upon two respectable citizens of Dauphin County. Hyde is an Englishman, and he and Hughes are both residents of Dauphin County. Smith and Fresh were strangers, one of Baltimore and the other it is said, from Louisiana, having been employed by the claimant as his principal agents in the business.

The punishment assigned by the court in all their cases, was fine and imprisonment in the county jail, a double portion of each being allotted to Hyde, having been the most active of all—together with the costs of prosecution.

[From the Federal Gazette and Philad. Evening Post of Feb. 17, 1790.]

To the Senate and House of Representatives of the United States.

The Memorial of the Pennsylvania Society for promoting the abolition of slavery, the relief of free negroes unlawfully held in bondage, and the improvement of the condition of the African race—

RESPECTFULLY SHEWETH,

That from a regard for the happiness of mankind, an association was formed several years ago in this State, by a number of her citizens of various religious denominations for promoting the abolition of slavery, and for the relief of those unlawfully held in bondage. A just and accurate conception of the true principles of liberty, as it spread through the land, produced accessions to their numbers, many friends to their cause, and a legislative co-operation with their views, which, by the blessing of Divine Providence, have been successfully directed to the relieving from bondage a large number of their fellow creatures of the African race. They have also the satisfaction to observe, that in consequence of that spirit of philanthropy and genuine liberty which is generally diffusing its beneficial influence, similar institutions are forming at home and abroad.

That mankind are all formed by the same Almighty Being, alike objects of his care, and equally designed for the enjoyment of happiness, the Christian religion teaches us to believe, and the political creed of America fully coincides with the position. Your memorialists particularly engaged in attending to the distresses arising from slavery, believe it their indispensable duty to present this subject to your notice. They have observed with real satisfaction, that many important and salutary powers are vested in you for 'promoting the welfare and securing the blessings of liberty to the people of the United States,' and as they conceive that these blessings ought rightfully to be administered, without distinction of color to all descriptions of people, so they indulge themselves in the pleasing expectation that nothing which can be done for the relief of the unhappy objects of their care will be either omitted or delayed.

From a persuasion that equal liberty was originally the portion, and is still the birthright of all men, and influenced by the strong ties of humanity and the principles of their institution, your memorialists conceive themselves bound to use all justifiable endeavors to loosen the bands of slavery and promote a general enjoyment of the blessings of freedom. Under these impressions, they earnestly entreat your serious attention to the subject of slavery; that you will be pleased to countenance the restoration of liberty to those unhappy men, who alone in this land of freedom are degraded into perpetual bondage, and who amidst the general joy of surrounding freemen, are groaning in servile subjection—that you will devise means for removing this inconsistency from the character of the American people—that you will promote mercy and justice towards this distressed race—and that you will step to the very verge of the power vested in you for discouraging every species of traffic in the persons of our fellow men.

BENJAMIN FRANKLIN, *President.*
Philadelphia, Feb. 3, 1790.

Further Researches.—We lately noticed the brilliant pictures of Liberia drawn by Mr. John Seys after a residence of *six*, and afterwards of *eleven* days in that new 'empire.' After a residence of *six weeks*, it seems he has written again. We find his letter in the Christian Advocate and Journal of 27th March. There is less of the poetic—Gulliver-like character in this communication. Mr. Seys had experienced the African fever, and his imagination appeared to have been considerably chastened. For example:

'In my first attack I had three paroxysms, which to me were very severe, but when compared to other sufferers were very light. In my last there were but two, in which the fever was much milder, though the accompanying pains were very severe.' * * *

'Too many have come here who have mistaken the nature of freedom. To such, a mere liberation from compulsive labor has been the climax of their hopes—there is no energy, no enterprise, but industry enough barely to keep from pauperism or starvation.' —*Emancipator.*

MISSION TO HAYTI.—On Thursday evening last, Bro. W. C. Monroe (a colored man) was ordained in the Baptist church in Mulberry street, as a Missionary to the island of Hayti or St. Domingo, and he will soon sail for Port au Prince.

Bro. Monroe goes out under the auspices of the Baptist Board of Foreign Missions; thus adding a new point in the circle of missionary effort.—*N. Y. Baptist Register.*

COMMUNICATIONS.

DOOM OF SLAVEHOLDERS.

MR. EDITOR:

I was much pleased with some remarks which appeared in one of your late papers, entitled, '*A Short Sermon, or the Doom of Slaveholders,*' from the text, 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

Reproof has not been wanting. Slaveholders have been so often reproved by the voice of God, and by the voice of their fellow-men, that reproving seems utterly useless; it is passed by as the idle wind. Yet God is merciful and long-suffering, and *continues* to reprove, in his providence, in his holy word, and in the slaveholder's own conscience, if he would but regard its reproof. But though he be a merciful God, he has said, his Spirit shall not *always* strive with man. The cry of two millions of beings held in the cruel bonds of slavery *will* not ascend to the presence of God in vain. Every sound of the slaveholder's lash, every groan of the oppressed African, is borne to the throne of Jehovah, and will be remembered in the day of retribution; and that day is at hand. The Almighty has declared it, 'Vengeance is *mine*, I will repay, saith the Lord God.' The time is approaching when God will burst the chains of slavery, and set the captive free—after a long season of trial and forbearance it may be, but that time *will* come.

The attempt to convince the *real* slaveholder, by moral reasoning—to appeal to his own sense of right—has long since proved abortive. The advocate of slavery has but little moral principle; that is right in *his* estimation, which is greatest gain, whether it be the traffic in *human flesh*, or in his *cattle*. Gold! gold is his object; for '*gold* he will pour out the very life-blood of his fellow-men; for *gold*,

'Chains him, and tasks him, and exacts his sweat,
With stripes, that Mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast.'

Yet as the slaveholders have brought the Bible in support of their inhuman practices, I would simply ask, if the Bible teaches the doctrine of God creating man to place him on a level with the brute? if the Bible says a difference in color should be an excuse for oppression? or that God created beings endowed with souls which shall exist throughout eternity, to be bought and sold for so much *paltry gold*? Do the scriptures teach such a doctrine?

I would conclude with the assurance to the friends of the oppressed, that there is one who labors with them, one in whose work they are engaged; God is with them—their labor of love will succeed. The welfare of God's creatures is alike dear to him. The black and the white are equally the objects of his care and protection. He will redress the wrongs of the slave—GOD IS JUST!

R. N. A.

'INFAMOUS AND IMPERTINENT FOREIGN INTERFERENCE!'

'But with what severer epithet shall we characterize the man who comes, professedly sustained by the contributions of foreign societies, to lecture the citizens of these United States upon the most delicate and the most vital of all the POLITICAL questions which ever agitated this distracted nation?'—D. D. WHEDON.

'With what *severer* epithet?' And what '*severer* epithet' does any christian desire, with which to 'characterize' one whom he acknowledges, in the true sense of these words, 'an *eminent christian*'? One would suppose, that to call such a man an '*infamous and impertinent foreign emissary*,' was *severe* enough, really, if severity of language is desirable in a like case.

'They' (that is the Catholics) 'are religious missionaries, who *have not been proved to bring any measures to bear upon our political matters*.' This statement is by no means correct. What! the Catholics, who have emigrated to this country within a few years past, especially the priests, 'have not been proved to bring any measures to bear upon our political matters'? Then, it follows, that Zion's Herald, and nearly, if not quite, every other Protestant paper in this nation, is guilty of a most unwarrantable and unchristian like opposition against an otherwise innocent people!! The fact is, the *religion*, and the *politics*, or *despotism*, of the Catholics, the world over, are *identified* as one and the same thing, nor can they be separated in any way. The Catholic *system* is *directly* opposed to every other system in this country, whether *religious* or *political*. This is true 'in fact and form,' or Zion's Herald has for months past, been the means of uttering falsehood and slander, for which the editor and every other person concerned ought to repent, and to beg pardon of God and men.

But Mr. Thompson comes, it is said, 'to lecture the people of these United States upon a *political* question.' Now I would seriously and respectfully ask those who make this objection against Mr. T. if *slavery* is a *political* question *merely*? It is 'a delicate' question, I confess, but is it a *political* one MERELY? Is it, then, a political question, merely—when *three millions* of our fellow men and fellow christians, *are not suffered to read the word of God*? Is it a *political* question, merely, when so many of this christian nation *are not permitted to worship their Maker*, according to the dictates of their own consciences? Is it a *political* question, merely, when thousands on thousands among us are every day robbed of their *personal* LIBERTY, which is the gift of the infinite God? Is it a *political* question, merely, when millions among us are deprived, constantly, of the fruit of their labor, and this, too, when God has said—*Woe unto him that useth his neighbor's services without wages, and giveth him not for his work!* Is it a political question, then, and nothing but a *political* question, when more than a million of females among us have *no adequate protection* for their purity and persons? when the marriage right among them is not sanctioned by law, and many of them are constantly subdued for pollution by the cow-hide and the club?

Against these abominable crimes, Mr. Thompson, it seems, must not lift up his voice, because he had the *misfortune* to be born in England, where all these things are not sanctioned by law! *No one* can be robbed of his wages, or his hire, under the government of Great Britain. Who has not the privilege of appealing to *adequate and impartially administered laws* for redress? No one, under that government, can *take away* or *withhold* from another his *personal liberty*; and every *woman* has the *protection of law* for her purity and person. Hence it is not a 'plain truth,' that Mr. T. would, 'in all conscience, have business enough' in England; for the crimes, above named, are not perpetrated there, nor, indeed, is there any *slavery*, in any other part of the known world, which, for its cruelty and injustice, will compare with that which prevails in this country.

But how do those who confess, that they do not, and would not, hear Mr. T., 'out of courtesy,' know, that he is not properly informed upon this 'delicate' and 'intricate' subject? Is it the better way to judge a man before you hear him? It is a fact, however, that those who have heard this gentleman lecture on slavery, both friends and foes, acknowledge that *he does know about it*, and that he is sufficiently 'well informed.' He has been reading and studying, writing and lecturing upon the subject of slavery for about six years past, I believe; a sufficient time, certainly, to obtain some *little knowledge* of the theory of almost any difficult subject.

But then, allowing that slavery is a very '*delicate political* question,'—what then? It is acknowledged and deplored, on all hands, as a very *great* EVIL, and a *reproach* to our nation, and as one which may sooner or later undermine and destroy our free institutions. Now, is that man to be denounced as an 'infamous enemy,' who would attempt to aid us in removing such an evil? To say that the friendly, christian-like efforts of such a person will tend to perpetuate the evil, instead of helping on its removal, is begging the question; and I must add, something more than begging the question at issue, when it is said, that such efforts will '*close up the Southern liberality*.' And is the 'SOUTHERN LIBERALITY' now open? In what direction do the *streams* or RIVERS of their *benevolence* flow? *Two millions five hundred thousand men, women and children* IN CHAINS among them, held as *slaves*, deprived of their LIBERTY and the fruit of their toils; and subject to *cruelties* and *abuses*, *insults* and *injuries*, which it is not in the power of language to describe; and *those who hold them in bondage are so* LIBERAL, that if an Englishman, or the people of the north, *pray* and *plead* for their deliverance, '*they will* CLOSE UP THEIR LIBERALITIES'!!

A.

AFRICAN COLONIZATION.

REV. A. STEVENS:—

Dear Sir—Though I never had the honor of an introduction to you, I have often listened with pleasure, and I hope with profit, to your eloquent addresses. I was exceedingly gratified when I heard with what fearless intrepidity you advanced to the attack of Popery, that monster which is making such large and rapid strides across our beloved land; and I rejoiced when I remembered that you were young. I indulged in pleasing hopes that many days of usefulness were before you, and I believed that you would long be a wakeful watchman, that you would always be ready to sound the alarm, when an enemy was approaching from abroad, or was lurking in our midst. I expected that you would always be ready to 'declare the whole counsel of God,' however unpalatable it might be to those who love sin, or however offensive it might be to a 'sinful nation.'

I mention these things, that you may see that I have not watched you with an eye determined to find fault and eager to condemn.

On the 9th of April, I had the pleasure of listening to a discourse from you on the subject of Slavery. I say pleasure, and I have two reasons for using the word; first, it always gives me pleasure to have the subject publicly talked of, in almost any way; for it will set people to thinking on the subject, and I have no fear that any great error will long prevail, in a community whose minds are awake and active, if their hearts and consciences are right:—but aside from this reason, I was really pleased with most of the sentiments contained in your discourse.

After reading the whole of the 58th chapter of Isaiah, you selected as your text the 6th verse—'Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' I wish to make a few remarks upon your sermon, and I hope that I shall be enabled to do it in a spirit of candor and kindness. If my arguments are good, you will not fail to see the force of them; and if they are otherwise, I am ready to be convinced of it. I have not time to dwell upon the many excellencies of your discourse; but I will allude to a few points on which I am constrained to differ from you.

You said, the planters were under the necessity of keeping their slaves in ignorance;—by which I understood you to mean, that it was not safe to instruct them *while* slavery continued. If such was your meaning I agree with you fully. I think it would be much better to emancipate them first, and instruct them afterwards. I believe such was the idea you intended to convey, but how you can reconcile it with what you afterwards said about the dangers of immediate emancipation, I cannot discover. You cannot believe that it is unsafe to obey God, and you will not allow that we may shrink from known duty through fear of the consequences. It is certainly the duty of every man to encourage the instruction of others, or at least to refrain from opposing it. Now, as long as slavery exists, the slaveholders will have reason, and I think sufficient reason, to forbid their general instruction. Can you believe that it would be more dangerous to emancipate the slaves immediately, (from the unrighteous power of their masters, not from righteous law) than it would be to instruct them, while they are held in unjust and iniquitous bondage? Would not the latter course be fraught with dangers incomparably greater than those which could possibly attend the former plan? You will not understand me to mean that I am opposed to the instruction of any human being. Far from it. The want of intellectual and religious instruction, I consider the deadliest ingredient in the bitter cup of slavery. I think, however, that *as long* as slavery exists, this evil cannot be remedied to any great extent; and it is for that very reason, chiefly, that I wish for emancipation, that the slaves may be instructed. If I saw a human being bound with a cord which had galled his flesh, and caused a deep wound, I should wish that emollients might be applied for the healing of his wound. But I would not do this, *while* the cord was upon him. I would *first* release him from his confinement, and then bind up his sores.

But what is our duty in the case?—We are commanded to 'search the Scriptures,' and it must consequently be binding on us immediately to remove any obstacle which is in the way of obedience to that command.

Again, you referred to the American slave-trade, and you spoke of it in strong and forcible language. You spoke of it as abominable and wicked in its nature, and exceedingly cruel in its operation. You painted, in glowing colors, the horrible picture of a trade in human flesh and bones, within sight of the Capitol in which our Representatives are assembled. I would ask you, if you would not have this trade abolished immediately? But how can this be done, without the immediate abolition of slavery? Will you allow a man to own an article which he may not sell? If you would allow property in human beings to continue any longer, how can you prevent the trade from continuing? You said you had no doubt that God regarded the internal slave-trade with as much abhorrence, as he did the foreign trade. If God looks upon it with such abhorrence, it ought to cease immediately. It is a part of the system of slavery, and it seems, that whether the whole system should be abolished at once or not, this part of it should not continue another moment. You certainly would not continue that which God 'views with abhorrence.' But you spoke of other features of the system. You said that the laws enacted to uphold the system were so horrible in their character, that it was enough to make one's blood boil to think of them. All such laws you would, of course, abolish immediately. If so, the whole system must immediately cease, for the laws constitute its very essence. Slavery would be immediately annihilated, if all unrighteous laws in the southern States were repealed. On the whole, your remarks concerning the influence of slavery both on the white and colored population of the country, were just such as any abolitionist would have made, with scarcely an exception.

In the second division of your discourse, you speak of the measures to be pursued in reference to this subject. You said there were three plans for promoting the abolition of slavery now before the public. The first plan you mentioned, was that of the American Colonization Society. You merely glanced at this, but in what you did say, I thought you conveyed one or two erroneous impressions to the minds of your hearers. You said that it had a tendency to liberalize the public mind on the subject of slavery. If by that you meant that it had made men 'liberal' in inventing and repeating excuses for slavery—'liberal' in administering soothing opiates to slaveholders' consciences, lulling them to sleep in sin—'liberal' in raising objections to the practice of immediate repentance and reformation, and 'liberal' in denouncing and abusing those who hold the doctrines of the Bible and the Declaration of Independence, of Wesley, Jay, Edwards and Franklin, on this subject—if this is what you meant by 'liberalizing the public mind,' it is true. But the connection in which you introduced this subject, forbids the supposition that such was your meaning. You undoubtedly meant that the influence of the Colonization Society had been to make men think more justly of slavery as a sin against God. As it says nothing about slavery in its constitution, this effect must have been brought about by the public speeches or personal influence of its members. I cannot take up room by introducing many quotations from their speeches. The following must suffice. 'Policy, and even humanity, forbid the progress of manumission.' Then policy and humanity *require* the *continuance* of slavery. Again, 'ANY SCHEME of emancipation they [Colonizationists] know to be productive of *nothing but evil*.' If *no good* will result from *any scheme*, then none should be tried. Again, 'It offers arguments to no master.' If it offers no *arguments*, then we must look to its *example* for those 'liberalizing' influences which it has exerted. What has been the tendency of its example? The first President of the Society sold 56 slaves in the market at one time. *All* the Presidents of the American Colonization Society, and a majority of its principal officers, have been slaveholders. Those very Legislatures which passed, or continued in force, those laws, concerning which you could hardly find words strong enough to express your abhorrence, were a majority of them Colonizationists, and in their legislative capacity, passed resolutions laudatory of the Colonization Society. The facts I have alluded to, and the sentiments I have quoted, are not exotics in the Colonization garden; they grow there with rank luxuriance, and with a fecundity which shows that they are in a congenial soil. Again: if Colonization exerts such a liberalizing influence, then the more men are truly liberalized, the more they will love the Society. How happens it, then, that as soon as men come to view slavery in the light in which you represented it in the first part of your discourse, they almost unanimously oppose the Colonization Society?

There was one sentence uttered by you, of which I am at a loss what to think. I would gladly believe that I misunderstood you, but the distinctness of your enunciation forbids such an idea. I would willingly impute it to a want of correct information. But your public station, and the extent and variety of your knowledge, render such a supposition exceedingly improbable. I dare not believe that you meant to deceive; and I must therefore conclude, that the sentence was uttered hastily, and that you will be prompt to retract, when you think of it calmly in your study. The sentence I allude to was this—'The Colonization and Anti-Slavery Societies differ rather in measures than in principle.' If by this you meant, that some individual members of the Colonization Society hold the doctrines on the basis of which Anti-Slavery Societies are founded, the assertion is true to a limited extent. But your hearers undoubtedly supposed you to mean, that the Societies, as such, act on similar principles, though they take different measures. Now I will lay it down as a proposition, which I am ready to prove when the proof is called for, that the Colonization Society have *acted* on the principle, that it is not sinful to continue the negroes in slavery, until the time shall come when the slaves can all be removed from the country. That is, for a time which has no assignable limit. That the Anti-Slavery Societies *act* on principles diametrically opposite, you are fully aware. You repeated the sentiment we hold on the subject, when you said, 'The work of emancipation should be commenced as soon as possible, carried on as fast as possible, and finished as early as possible.'

There are two other points which I wish to touch upon, but I fear I shall tire your patience. I hope that both of us, and all who are interested in the subject, will follow the excellent advice you gave your hearers, viz: that we should spend our strength in contending with the system of slavery, and not with one another. May we be guided by Him who is the source of all wisdom, and be brought to see this subject in the light in which he views it; and may we be ready to say, with earnestness and sincerity, Lord, what wilt thou have *me to* DO?

Yours, with much respect,

NATHANIEL SOUTHARD.

BOSTON, April 9, 1835.

FAST DAY AT READING.

To the Editor of the Liberator.

SIR—I have taken my pen to comply with your request in the last Liberator, and give you some facts relative to the services in our place, on fast day.

Mr. Picket, in consequence of ill health, did not prepare any thing for the occasion. At the commencement of his sermon, he made some general remarks, in relation to the first verse of the third chapter of second Timothy. He remarked, that several questions which are big with interest to this nation, are being agitated, and mentioned Romanism and Slavery, as exciting much interest in the public mind; but he should not spend time on the subject of Slavery at *that* time, as he had noticed a request by the Massachusetts A. S. Society, that the 25th day of June be observed as a day of fasting and prayer for that object, and he should have an opportunity, at that time, to take the subject into consideration. He then took his text in Deut. xxix. 10. from which he gave us a sermon. The slaves were remembered in his prayer, as he has usually for nearly a year last past, in his prayers on the Sabbath, to which he he was prompted, by being reminded (by one of his people) that his preaching and practice did not correspond—as he had said in his sermon on fast morning for 1834, that we could pray, if we could do nothing more for the slaves; and in the afternoon, he said, precept without example is good for nothing.

In the afternoon of last fast, Mr. Bardwell of Andover, (formerly a missionary in India,) preached to us from the following: 'Prepare ye the way of the Lord.' He said, 'this should be done by benefiting those who are the most needy.' The abolitionists have, I conclude, complied with the command, by doing all in their power for the poor enslaved Americans.

Mr. B. did not mention the slave in his prayer or sermon. As he came down from the pulpit, one of the Deacons asked him if the Andover injunction, '*Don't pray about it in public*,' had shut his mouth, so that he could not pray for the slaves? Hear his answer! 'No—*I never thought of them*—if I had, I should have prayed for them.' I would say to him, 'Physician, heal thyself'—then 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' Yours respectfully,

—— ——.

Reading, April 17th, 1835.

COUNTER APPEAL.

MR. GARRISON—I have lately received and read a very singular document, called '*Zion's Herald Extra—Counter Appeal*.' It was written by Prof. Whedon, and is signed by seven men and a *boy*! Yes, a boy of eighteen or twenty, has assumed to address, in a very dictatorial manner, the ministry and membership of the Methodist Episcopal Church!

There are in the New-England Conference about *one hundred and thirty* ministers and preachers, only *eight* of whom have signed the 'Counter Appeal'; and five of these are picked up in a large territory of from 40 to 100 miles from Boston, though we have nearly 50 ministers within 40 miles of that city. This argues well for *abolitionism*; and it clearly shows that colonizationism is very scarce, and difficult to be obtained among the members of the New-England Conference. Many of our best and most experienced preachers are within a few miles of Boston, but who, for some cause, did not see fit to sign the 'Counter.' I think the *reputed authors* of this appeal, must by this time see, that to attempt to sustain Colonizationism much longer in New-England, is a *hopeless task*.

It is rather amusing, that seven men and a boy, at the head of whom is the celebrated Dr. Fisk, should find it necessary, in making this wonderful effort, to draw on the resources of Prof. Whedon, who is known to be one of the most captious and sarcastic writers of the age.

The 'Counter Extra' is a labored defence of Slavery. Let not, therefore, these Christian ministers hereafter complain if they are called apologists for Slavery. They have *now* fixed this character upon themselves.

A METHODIST MINISTER.

April 14, 1835.

REPLY TO REV. LOUIS JANSEN.

MR. EDITOR—I noticed in the 285 No. of Zion's Herald, an abusive and ridiculous article, written by Rev. Louis Jansen, who proudly announces himself to be a colonizationist, and then 'glories in his shame.' In the first place, he tells us, that to him 'colonization appears, *with all its imperfections*, to be the only efficient mode of freeing the oppressed negro.' If this is his belief, when does he expect to see an end to slavery in the United States? When does he expect the 'oppressed negro' will be freed by colonization, seeing there are nearly 75,000 slaves born annually, after deducting the number yearly transported to Liberia by that society? When would Mr. Jansen expect to set up a victorious shout over the extinction of Catholicism in America, if the yearly increase of Papists at the ballot-boxes was after the above ratio? But, probably, Mr. Jansen prophecies the Colonization Society will be able to carry off more than one three hundredth part of the increase soon, and by and by will be able to diminish the number yearly, and so, after the lapse of some few centuries, the entire slave population shall be '*gradually*' emancipated.

However, sir, I cannot see this to be the probable result. Every characteristic of the society exhibits a different aspect. In my humble opinion, it has quite enough to do to stand upon its own legs, without proposing to convert 2,500,000 slaves, 'vagabonds' into missionaries, merchants, and statesmen. Sir, its system has been wrecked upon the principles of justice, and scuttled by sound argument and criticism. And, lastly, it has been driven before the breeze of truth upon the shoals of sarcasm, and its crew have been compelled to take up brick-bats and bludgeons in its defence. And yet, says Mr. Jansen, to him it appears to be the only efficient mode of freeing 'the oppressed negro.' That system that offers the slave freedom only upon such condition, is emphatically 'a whited sepulchre, which, although fair out-side, is nevertheless '*full of rottenness and dead men's bones*.'

Sir, a more palpable absurdity was never palmed upon the world by Mahomet. To compare with the slave system, it wants nothing, either in wickedness or deception; for while one steals or purchases the slave in Africa, drags him from his native soil, and dooms him to perpetual thraldom; the other procures the refractory or superannuated slave, or free person of color, by the most glaring deceptions and heaven-daring misrepresentations. While, on the one hand, the slaveholder loads the victim of his infernal malice with burdens intolerable and insupportable; the colonizationist, on the other, steps forth, glowing with a benevolence that would make a *Hottentot blush*, carries him hood-winked with delusion, and sits him down to *die* in the miasmas of Liberia—the golgotha of the world. May heaven save us from the tender mercies of such a system! I think I may be pardoned, sir, when I say, that in my humble opinion, it would confound the skill of men and devils to frame a system perfectly harmonizing with the wishes of southern slaveholders, and fraught with destruction, to the slave, and nevertheless dependent upon American Christians for its support, better suited to the object than the American colonization scheme. If that does not propose to pull down the works of the devil in one place, on condition that they shall be built up in another, I confess I don't know what does.

2. The Rev. gentleman tells us, that the majority of the 'professed *northern* friends' of the colored man have thrown irons around his soul! If he means by 'professed northern friends,' colonizationists and apologists for slavery, I see no chance for argument. But if he means thorough-going abolitionists, it becomes my duty to them, and to the cause, to deny the charge, and challenge the proof.

Mr. Jansen says, 'the poor negro is sad in Massachusetts, and even here public opinion is against him.' And no marvel prejudice has polluted public opinion; and in this work, colonizationists have not been idle. Every press under their control has been a great forge, where the chains of prejudice have been wrought. Slanderous epithets and calumny have there been dealt out wholesale and retail, and torrents of contagious infamy, reproach and scandal, have been poured upon the public ear, like oil upon the flame. It has been said of the colored man, that he is 'scarcely capable of being reached in his debasement by the heavenly light'—that he is the 'connecting link between the human species and the ape'—that he is not 'capable of being elevated in this country'—and that he is 'a nuisance, vagabond,' &c. &c. The above, and similar libels upon the being created in the image of God, have been sent out into the world, in volumes and in sheets. Now, sir, if this is not 'administering stimulants, and applying caustics to the social system,' there is no meaning in words.

3. Mr. Jansen remarks, that the colored man, 'to enjoy that freedom for which his soul, if enlightened, pines, must flee far away'—(*to Liberia, I suppose.*) I would respectfully say, in reply to this hypothesis, that sad as they are, and pine as much as they do, (I speak for the whole body of colored people to a man,) they choose here to live, and here to die, upon their native soil. The few who have been gulled by colonizationists, and transported to Liberia, although there is an impassable gulf (*without funds, which they have no means of procuring*,) between them and us, have succeeded in sending back to their brethren a deep-toned remonstrance and warning, 'lest they also come into that place of torment.' I *know* of one man, and, strange to tell, he has been 'reached in his debasement by the heavenly light,' and in some good degree his 'soul has been enlightened by intelligence,' and his ambition towers as high as the flight of human intellect; and yet he *pines* no more to flee away, than his Reverence Louis Jansen.

4. He assures us that he has no notion of appearing as a 'defender of colonization principles'—but rather, it seems, to array himself against abolitionists, and put his veto upon the liberty of the press. Why, sir, this martialling against abolitionists? Why so much labor spent in driving a feeble band from their work? 'When even that which they build, if a fox go up, he shall even break down their stone wall.' This looks like getting a '*beetle* to kill a *fly*.' Sir, I cannot see any reason why the whole world should chain their pen, and listen to the sarcasm of Professor Whedon, or why they have not a right to select their own subject, and write upon what they please. Pretty well too, if a person has no right to notice an article sent out into the world, in a public periodical, without special permission from the author. Sir, it is really amusing to see a clergyman stand up, and declare what shall and what shall not go to press in America. This looks like 'foreign interference.' The Anti-Slavery press is not the United States' bank, and Louis Jansen is not Andrew Jackson.

5. Mr. Jansen tells us, he has returned the Liberator; which information plainly indicates to me, that he 'chooses darkness rather than light, because his deeds are evil.' He then grows eloquent in denunciations against the only paper, which, for years, dared to speak out in its columns upon the subject of slavery, and faithfully portray the atrocious and high-handed villany of southern slaveholders. He calls upon Rev. O. Scott, to know if he can, in conscience, support a paper containing sentiments so wicked! Sir, can Anti-Slavery sentiments be so offensive to a minister of the gospel, and appear so wicked in his sight!! O! tell it not in Gath! Now, sir, do people who are sacrificing their time and money, and jeoparding even life itself, deserve such relentless storms of ecclesiastical fury? Mr. Jansen suggests the inquiry, 'Ought he' (Scott) 'sir, ought not every *minister*, to cast from his dwelling every periodical of a character so degrading?'

What, sir! cast from our dwellings the only periodical through which, for years, the oppressed could utter a single word in their behalf? Cast from our dwellings the first and great pioneer of all periodicals in America, in exploring the dark and dangerous wilderness of the slave system at the south? Cast from our dwellings that paper, which speaks in accents of thunder against sin, strips the slave system of its mask, and lays open its 'raw head and bloody bones' to public gaze? Cast from our dwellings, sir, that periodical, which the gigantic slaver fears and gnashes upon? Cast this from our dwellings? No, sir, rather give it a place in every house—put it into the hand of every child—make its subject a grand topic of conversation. It has been the source of light upon the subject of slavery in New England, and would have enlightened the entire community, had it not been for the opaque body of colonizationism which has intercepted its rays.

But, thanks be to God, the cause of truth is gaining ground. Already the tyrant trembles before its onward march. The apostles of freedom, with a bold and graphic hand, have taken up the pen for its defence.—Its orators have kindled the fire of their eloquence, like the splendid conflagrations of Tully, and opposition is fleeing away like chaff before a mighty wind. Anti-Slavery societies are springing into being in every direction. Ministers upon the watch-tower of Zion have pledged themselves to 'cry aloud and spare not,' until the clank of the chain shall be lost in victory, and heaven echo a longer, louder, sweeter note of freedom.

May heaven bless the abolition cause! I am sure it will be blessed. Let us look to the Lord in humble prayer, and the God of battles will clear our way before us. Although the chains of slavery have long thwarted the principles of justice and truth, the arm of Jehovah will break them in pieces. The magazine of truth has long been buried, but it will break forth like the heaving of the earthquake, or the bursting forth of a volcano. This cause, which has been nursed upon the bosom of the storm, cradled in the whirlwind, and sung by the lullaby of the thunder, is destined to triumph over oppression, tyranny, and chains.

C. V. CAPLES.

Boston, April 1, 1835.

TAUNTON, April 16, 1835.

MY DEAR FRIEND:

Tuesday morning, at 9 o'clock, I met a company of 'Friends' at the house of one of their Society in Fall River. There were 45 or 50 present. I addressed them somewhat more than an hour—urging upon them sundry reasons why they should be more explicit and active in the Anti-Slavery cause. I insisted that a quiet testimony is not enough. The times demand something more. And if their habits and feelings forbid them to be public advocates of this cause, they certainly may give their countenance and support to those, who do feel moved to go about 'crying aloud' against the sin of our nation. I pointed them to the example of their brethren in England—and besought them to do likewise. They heard me kindly, and several took pains to come and give me a pressure of the hand.

In the afternoon of Tuesday, I had another opportunity to address the people of Fall River from the pulpit in the orthodox Church. 150 or 200 were present and listened attentively for nearly two hours. I read to them the Declaration of the Anti-Slavery Convention at Philadelphia, and defended those points which are most frequently attacked. I repelled several of the most common charges brought against us—but to one which had been whispered about since I came to Fall River, I boldly plead guilty. ''Tis said I have come here after money. I have. I want as much as you can and are willing to spare me. It would rejoice my heart to carry away with me a thousand dollars—but I shall be grateful to you for much less. We want money to publish tracts, to support our agents; and all who are led to see the momentous importance of our cause, will doubtless be willing to give us according to their ability. I shall therefore ask of you at the next and last meeting, to contribute what you may see fit to afford us.'

Again in the evening, at 7 and 1-2 o'clock, I met an audience of about 300 persons in the Unitarian meeting-house, and addressed them for an hour and a quarter. I dwelt particularly upon our duty in respect to the District of Columbia. A collection was taken of $15,29. Afterwards $10 more were added by subscription. I ought to have mentioned above, that 18 persons joined the Anti-Slavery Society after my lecture this afternoon—and 4 or 5 in the evening.

Yesterday at 10 A. M. I took the coach for Taunton, leaving with regret our friends at Fall River, who seem to be deeply interested in this righteous cause. I was most hospitably entertained at the house of Nathaniel Borden, Esq., President of the Anti-Slavery Society, and lately elected member of our next Congress.

Arrived at this place at 1 P. M. The first words I heard on entering the Hotel, were condemnatory of the object of my visit, which had been announced from the pulpits on Sunday, and again in the morning paper. In the course of an hour or two, an old friend of mine called to greet me, but to express his hearty regret that I had come to lecture on Slavery. He urged upon me the common objections to our interference with this matter. From these, and a few other hints which were given me in the course of the afternoon, I learnt what was the state of the public mind in Taunton, and by evening was well prepared to give a lecture ad homines. This I did in the Town Hall, which had been procured for me by the Hon. James L. Hodges, who though not wholly with us in his views, is disposed generously to encourage a full and fair examination of the subject. As many persons were in the Hall as could be seated, i. e. between 4 and 500. They listened to me with profound attention for an hour and thirty minutes.

I feel well this morning, notwithstanding my exertions for the past 4 days. May God give wisdom to direct, and strength to support me. This evening I am to lecture in the same place, and again to-morrow evening. Yours affectionately,

S. J. MAY.

NEW-BEDFORD, April 20, 1835.

MY DEAR FRIEND:

My last letter brought up the account of my doings to Wednesday evening last, when I lectured first in Taunton, in the Town Hall. The next day was spent in conversing with numbers who called to see me—among whom were the Unitarian, Orthodox, Baptist and Methodist ministers of the town. All of them were interested in the subject, but only the Orthodox and Baptist ministers seemed favorably inclined towards us.

The Baptist Society very freely offered us the use of their house, and therefore handbills were immediately issued, informing the public that my second lecture would be given there, instead of in the Town Hall. But the evening (Thursday) was unfavorable, cold and rainy; so that we had but about 130 or 140 hearers. On Friday evening, I lectured again from the same pulpit, but the weather was still forbidding, and our audience did not exceed 160 or 170. All that were there were very attentive, and at the close of the lecture, I requested those who felt disposed to unite in an Anti-Slavery Association, to hold up their hands. About 30 did so—and then, it being late, they voted to hold a meeting next Tuesday evening, to form a Constitution and choose Officers. I sold a number of our publications, and left a quantity for sale.

Saturday afternoon, I took leave of Taunton, and arrived at New-Bedford about 6 o'clock. Two gentlemen were awaiting my coming, and in the course of the evening, several others called upon me. It was soon arranged that I should preach for Rev. Mr. Morgrage in the morning of Sunday—and deliver my first lecture from his pulpit in the evening. I did so. His meeting-house is, perhaps, the largest in the State. There are seats, I am told, for 2000 people. Yesterday morning was bright and fair, and my hope was high that I should have an opportunity, before I slept, to plead the cause of our oppressed countrymen in the hearing of 2000 of the good people of New-Bedford. But before night, the weather had become cold and rainy. I felt disappointed—and went to the meeting-house, expecting a thin audience. But it was not so. The house was much more than half filled. There were undoubtedly over 1000 people, and they listened to me very patiently for an hour and a half.

This evening I am to lecture at Fairhaven, and to-morrow and Wednesday evening again in New-Bedford. On Thursday I purpose to be at Sandwich, and on Friday at Plymouth.

I am very sorry you are not supplied with Jay's Inquiry. I could have sold four times as many as I have done. Yours most truly,

SAMUEL J. MAY.

NEW-YORK, April 16, 1835.

MY DEAR SIR: An opportunity offering of sending to Boston, I embrace it to put you in possession of two numbers of the last London Abolitionist. You will perceive that the Editor is of your opinion, in reference to the merits of the letter sent by the Baptists here to their brethren in London. An esteemed friend, a Baptist in Glasgow, JAMES JOHNSTON, Esq., in a letter received from him this morning, says,—'How I blush for my brethren, the Baptists of America! How could they pen such a paper as that they have sent to the denomination in London? I suppose you have seen it, and cut it up, and exposed it as it deserves. There is no shame with slavery: it degrades the oppressor as much as it degrades its victim. Ministers of the gospel, in that *shameless* defence of slavery, are found saying, "The existence of our (national) union and its manifold blessings, depends on a faithful adherence to the principles and spirit of our constitution on this (slavery!) and all other points." Away! I think I hear you say, with all these fancied blessings, rather than that cruelty, injustice, lust and licentiousness be permitted to disgrace the nation, insult God, and defy his righteous government! O Lord, arise for the help of the oppressed!'

Dr. F. A. Cox of Hackney, near London, and the Rev. Mr. Hoby of Birmingham, arrived in safety in this city on Monday, and this morning departed for Philadelphia, on their way to the Baptist triennial convention in Richmond, Virginia. I earnestly pray that wherever they go, they may be disposed to bear an uncompromising testimony against the heaven-provoking, church-corrupting soul darkening and destroying abomination of this land—against a system which holds tens of thousands of the Baptist churches in hateful bonds. Surely Dr. Cox, who is a member of the London Society for promoting the extinction of slavery throughout the world, will not keep back any part of his message to his guilty brethren of the Baptist churches.

I had a fatiguing journey to Providence. I found the friends well, and anxiously expecting me. On Tuesday afternoon, I delivered my promised address before the Ladies of Providence. Between 700 and 800 assembled in the Rev. Mr. Blain's church. It was a truly gratifying sight. About 150 gentlemen were also present. After the address, a Society was formed, and a Constitution adopted. Upwards of 100 Ladies gave their names and subscriptions to the Society. Nearly $100 were contributed. This is a very cheering commencement. Many more names will be obtained. The Society will prove a powerful auxiliary.

I embarked on board the President yesterday noon. We had a fine run. I was introduced to Dr. Graham, the lecturer on the Science of Life, and found in him a very interesting companion. I arrived here about half past 6 this morning.

Yours affectionately,

GEO. THOMPSON.

A CASE OF DISTRESS.

NEW BEDFORD, April 3, 1835.

SIR,—I embrace the present opportunity for the purpose of giving you a true statement respecting the treatment I received from the agents of the Colonization Society. Sir, I formerly resided in the town of Orono, on the Penobscot river, in the state of Maine, with a family consisting of a wife and six children, where I purchased a farm, of which its produce was sufficient to support myself and family. As inducements to abandon my native land, Levi Cram, the agent of the Colonization Society, stated to me that Liberia was the only place in which I could enjoy happiness and freedom, and also that all opportunities would there be afforded to educate my children, and that in the space of a few years my children would be promoted to the offices of lawyers, judges, princes and kings. This statement to me appeared very plausible, as I had never received the least information respecting the Colony. I was under the impression the Society was a praiseworthy institution, and patronized by every friend of the colored man! After hearing so many beautiful accounts of Liberia, I consented to emigrate. Accordingly, I disposed of my property at the reduced sum of $310, which was about one third of its real value, and received $150 in cash, and forthwith embarked for Boston, on my way to Norfolk. On arriving at Boston, I was directed to John Kenney and Charles Tappan, the prominent advocates of the Society. They perceived that I was advanced in years, and immediately informed me that my constitution could not endure so sudden a change as would be realized by locating myself in Liberia, and advised me to return to Maine, and repurchase my property.

As the purchaser was informed of my deplorable condition, he consented to dispose of the property at cost. This occurrence was in Dec. 1833. By request of many colonizationists, I visited New-York for the purpose of obtaining funds from the

Society, where I saw Messrs. Gurley and Finley, who stated that my condition should be meliorated, as they would lay the case before the Board at Washington; and they advised me not to expose the intrigue, but be patient, and I should be repaid. This proposition appeared quite favorable, and I waited two years; but the money has not been refunded, and there is not any hope of obtaining the same. Now I wish you to unfold their hypocrisy, and I appeal to my abolition friends to aid me, as I am in my 62d year, and quite infirm; and if I do not collect sufficient funds to return to Maine, and repurchase my property, I shall be obliged to go to the Alms House; but I trust that there are enough friends who will contribute to my relief, as I am much distressed.

I am yours respectfully,

HENRY VANMETER.

P. S. I was taken prisoner by the English frigate Leo, in the last war in 1813, and never received a farthing of prize money, although prior to my capture, I assisted in taking several of the enemy's vessels.

APPEAL FROM BRITISH 'FRIENDS.'

Although more than a year has elapsed since the following epistle was issued by the meeting of Friends in London, and nearly that time must have elapsed since its receipt by the several meetings for sufferings in America, of which we are informed there are seven—one for each Yearly Meeting of Friends in the United States—yet we are not able to learn whether any thing has been done to revive and promulgate the testimony of the Society against slavery, founded on love and mercy, peace on earth, and good will to men. Has the pure spirit which actuated Fox, Penn, Woolman and Benezet departed from among those who profess the same principles? We trust not. The Friends in Great Britain have done much in aiding the abolition of slavery in the British Colonies, and we believe the Friends in America will be faithful laborers in the great work of Abolition in America. We hope we shall soon hear from them, as 'faith without works is dead,' and their active, unwearied exertion is necessary for the support of their testimony, and the advancement of the great cause of abolition.

The meetings for sufferings are composed of a large number of the active and most influential members of each Yearly Meeting, and are chosen by each particular Yearly Meeting; and each meeting for sufferings has a general superintendence and oversight of the body or societies composing the Yearly Meeting for which they are chosen. They correspond with other meetings, issue testimonies and advice, examine manuscripts of books and other writings submitted by any of the members of the society, and assent to and aid in the publication of such as they approve and deem expedient to publish.

The name, *Meeting for Sufferings*, originated in England, soon after the rise of the society, and was so called, because the members were then subjected to the payment of tithes, church rates, and military demands; and the distraints of property and the imprisonment of the members were reported to this meeting, whose duty it was to collect the information, and report the same to the Yearly Meeting. The principles and doctrines of the society forbidding them to pay demands of such a nature, much suffering attended the refusal to pay them. Hence the name—*Meeting for Sufferings.*

To the several Meetings for Sufferings in America.

DEAR FRIENDS—In the recollection of the long and deep interest which has prevailed in our religious society, both in this country and in America, on the subject of the abolition of the slave-trade and of slavery, we have felt a warm desire that our dear friends on your side of the Atlantic may be encouraged to consider at the present eventful period the course which it may be right for them to pursue, on behalf of the long injured sons of Africa and their descendants.

The striking combination of circumstances which hastened the final measures of our government for the abolition of British Colonial Slavery, has been very instructive; they were circumstances which could not be brought to bear as they did upon the subject, by the wisdom and contrivance of man. We believe, at the same time, that a blessing has rested upon the Christian efforts which have been employed for the utter termination of slavery within the dominions of Great Britain; and hence we are led to encourage you in your desires to act faithfully, yet wisely, at the present important crisis.

We are well aware, dear brethren, that there are difficulties in America, to which we never have been subjected. It is much easier to raise the voice of compassion and justice on behalf of our fellow subjects in distant colonies, than when brought so immediately into contact with the slave or the free people of color, as is the case with you. Still the principle is the same, invariable in its character, that we are *all*, whatever be our color, the children of one gracious heavenly Father—the purchase of one merciful Savior—all alike the objects of that blessed redemption which comes by Jesus Christ. These considerations have powerfully prevailed in hastening the termination of British Colonial Slavery. May it be so in America.

In the warmth and freedom of brotherly love, we intreat you fearlessly to avow those sentiments—to take your stand upon the uncompromising righteousness of the law of Christ,—to suffer no consideration of expediency, no apprehension of commercial or political difficulties, to divert you from your purpose—to assert that freedom, political and religious liberty, to their full extent, are the inalienable rights of slaves and of free people of color, equal with the white men—and that they have an undoubted right to enjoy their freedom in the place where Providence has given them birth.

We apprehend that great, and, on some points, independent power is vested in the Legislatures of your respective States. You may, therefore, see it right to make a renewed and full avowal to them, as well as to the Federal Government, of the unchanging principles of equity and justice with which the continuance of these evils is incompatible; and in those states where slavery still exists, to ask for its speedy and utter extermination, under wise and just regulations.

We do not forget that the circumstances of our dear Friends, in the several yearly meetings, are widely different. In some, slavery is abolished; in others, it exists in all its enormities. We feel much for those who live amongst the slaves, and desire that they may continue to look unto God, and to trust in Him in the midst of difficulties.

To those who are exempt from this calamity, we would submit, whether they are not called upon to plead the undoubted right of the free people of color to all the privileges of citizens of the state—to being treated as equal in civil and religious society? To admit and act upon those views in the free states, appears to us likely to contribute to the abolition of slavery in those parts of the Union where it still exists.

Much has been done in this country, by improving the tone of public feeling on the subject of slavery, and by the general diffusion of correct christian sentiments amongst the people at large. We mention these things in love, without attempting to suggest to you any specific course of conduct.

To avow and to advocate to the full extent, in all parts of the United States, the sentiments which we have advanced, may by some be thought to be endangering the public peace; the evil may be considered of such a magnitude, that human efforts cannot remove it. But, dear brethren, as the love of justice and equity which christianity teaches, is honestly upheld and followed in the spirit which becomes the followers of the meek and lowly Jesus, we have abundant cause to believe that He who ruleth over all, will bless the efforts of those who are thus engaged. As they move in reliance upon his goodness and mercy, and withhold not that which their hands find to do, they may humbly, yet confidently commit their cause to His all-controlling power, whilst delay, or the adoption of a lower course of proceeding, may hasten those very troubles which even now might be averted. Under any circumstances, accept our warm encouragement to seek for strength and to do right, and boldly to plead the cause of the oppressed, and to urge the total removal of this guilt from a nation where civil liberty is so fully partaken of, and so highly prized by those who enjoy its blessings.

In conclusion, we would further add, that in thus freely communicating our views, we write in much christian sympathy. We offer them to your serious attention, being well assured of the deep and lively interest which our dear brethren and sisters in America have long felt in the termination of slavery. May the Lord be pleased to guide your deliberations by His counsel, and to qualify you to act to the honor of his great and ever blessed name.

In the love of the gospel, we are your affectionate friends and brethren.

Signed in and on behalf of our meeting for sufferings, held in London, the 7th of the 3d month, 1834, by

GEORGE STACY, *Clerk.*

P. S. It will be very acceptable to us to receive any information connected with the foregoing epistle, which you may incline to transmit to us.

CONSTITUTION OF THE PROVIDENCE LADIES' ANTI-SLAVERY SOCIETY.

PREAMBLE.

Believing that slavery is sinful, and that sin, in all its complicated forms, ought to be immediately abandoned—that the two millions of slaves in the United States have the same unalienable rights to liberty as we have—that we ought to obey God in loving our neighbors as ourselves—in remembering them that are in bonds as bound with them—in loosing the bands of wickedness—in undoing the heavy burdens—and in letting the oppressed go free: We agree to form ourselves into a Society, to be governed by the following Constitution:

Art. 1st. This Society shall be called the PROVIDENCE LADIES' ANTI-SLAVERY SOCIETY.

Art. 2d. The object of the Society shall be, First, To aid in the diffusion of correct information on the subject of slavery. Second, To promote the intellectual and religious improvement of the colored population—to unite our efforts to diffuse a christian feeling in behalf of this class of the community, on the holy principle laid down by our Savior, 'All things whatsoever ye would that men should do to you, do ye even so to them,'—thus laboring to secure the immediate abolition of slavery and the equal rights of all the oppressed.

Art. 3d. Any lady by signing the Constitution, and contributing annually to its funds, shall be a member. A donation of Ten Dollars shall constitute a lady a member for life.

[The remainder of the articles relate to the government of the Society.]

BOSTON,

SATURDAY, APRIL 25, 1835.

AMERICAN BAPTIST BOARD.

The February number of the London Abolitionist contains the Reply of the American Baptist Board of Foreign Missions to a Letter from the London Baptist Ministers, on the subject of American slavery. This Reply we have already somewhat minutely reviewed, branding it as a feeble and corrupt defence of slavery, and therefore deserving of universal reprobation. It appears to have excited much astonishment in England. The following comments upon it are taken from the Abolitionist: they are worthy of that spirit which has shaken down the Bastile of Oppression in the colonies.

'The letter addressed by "the Board of Baptist Ministers, in and near London," to "the Baptist Churches in America," is dignified, eloquent and persuasive;—an admirable exposition of religious principle, and Christian duty. The reply which it has drawn forth from "the Baptist Board of Foreign Missions," as the Executive organ of "the Baptist General Convention," though carefully written, is a shallow attempt to evade the powerful appeal of their English brethren, and to hush their energetic remonstrances into silence.

The old and hackneyed argument is resorted to by these gentlemen, to prove that the United States, *as a nation*, cannot be charged with the guilt of upholding slavery; and, that consequently, with them it is not a national sin, involving national responsibilities, and national duties. They argue, from the peculiar structure of the federal government, and the separate sovereignty of the States, that any measure for the abolition of slavery must originate with the latter. They do not discuss the morality of the original compact between the states, by which those south of the Potomac are allowed to retain in bondage about two millions and a quarter of human beings, and their descendants after them, in interminable bondage; neither do they refer to the fact, that the power of carrying on the foreign slave trade for twenty years, was expressly provided for by the terms of the Union, and that the northern states reaped the largest share of the profits of that nefarious traffic: but they say, "the existence of our national union, and its manifold blessings, depend on a faithful adherence to the principles and spirit of our constitution, *on this*, (that is, on SLAVERY,) and on all other points." So that, if the logic of these gentlemen be good for any thing, they are bound to preserve, in toto, the right of the southern states to perpetuate the institution of slavery, however criminal it may be, however opposed to the genius of a republican government, and however repugnant to the spirit and precepts of that gospel which they profess! The language of these gentlemen is, Let this delicate subject alone, it is environed with difficulties; we will not "array brother against brother, church against church, and association against association, *in a contest about Slavery!*" But, how long, gentlemen, will you let it alone?—Until God's avenging thunders shall awake for its overthrow; and, perhaps, for the destruction of that very "UNION," which sanctifies and shields it?

In order, however, to show that the United States, *as a nation*, are implicated in the guilt of slaveholding, in addition to the general observations we have already made, we submit to our readers the following special considerations, viz.:—

1. That slavery exists in the district of Columbia, the seat of the national government, *over which Congress possesses exclusive jurisdiction.*

2. That it exists also in the territories of Arkansas and Florida, *over which Congress possesses the same power.*

3. That a domestic slave-trade exists, by which tens of thousands of negroes are passed annually from one slave state to another, *as merchandise, although Congress has the power to prevent it.*

It is indisputable that the citizens of the northern, as well as those of the southern states, possess *political power*, as well as moral influence, which they can bring to bear on Congress, in reference to slavery in the districts of Columbia, Arkansas, and Florida,—in which sections of the country there are 26,196 slaves,—and on the internal slave-trade, which is carried on to an extent and with a ferocity almost incredible. What hinders them from immediately exerting their constitutional rights in these respects for the relief of suffering humanity?

If any other proofs were necessary, to show that the Americans, as a people, are chargeable with upholding slavery, we might adduce the facts, that the magistracy of the free states are compelled, by the general law of Congress, to give up fugitive slaves to their masters, when brought before them for that purpose; that the troops of the northern states can be called out, to quell any insurrectionary attempt on the part of the slaves in the southern states to obtain their liberty; and that thousands of *colored citizens*, of the free states, are allowed to be imprisoned and sold to pay their jail fees, in the slave states, upon the presumption of their being slaves.

We are appalled at the statement so coolly made by those gentlemen, that the Baptists in the southern states "*are generally, both ministers and people,* SLAVEHOLDERS!" and that this fact should be accompanied by an apologetical excuse! O Christianity! how art thou wounded in the house of thy friends!

It would have afforded us some satisfaction, as a set off, to have learned that the negroes belonging to these "*slaveholding brethren*" were kindly treated, and carefully instructed in the principles of our holy religion; but these gentlemen do not find it convenient to give us any information on these points, nor to waste a single consideration on these miserable outcasts.

We are informed that measures have already been taken in Maryland for the abolition of slavery; but the nature of those measures is not mentioned. Our readers will learn with astonishment that colonization is the favorite scheme of Maryland. She proposes to get rid of her redundant slave population by sending them to the coast of Africa; and will only manumit them on condition of their expatriation from their native land. Virginia and Kentucky are expected to follow her example. We have a better one to present to the whole of the slaveholding states, and especially to the "*slaveholding brethren*" of the south, in the admirable conduct of *J. G. Birney, Esq.*, of Kentucky, who, after having been a warm and zealous supporter of the American Colonization Society, has become a sincere and devoted abolitionist, from a conscientious conviction of duty. *He has manumitted all his slaves, and petitioned the legislature of Kentucky for permission to educate them!*

This gentleman has published two excellent letters to the American public, giving his reasons for the change in his opinions and conduct; from the last of which, address "To the Ministers and Elders of the Presbyterian Church in Kentucky," of which Mr. Birney is a distinguished member, we extract the following eloquent and powerful appeal:—

'Well, after all this, you say, "what can *we* do?" I answer, you can rise to-morrow and liberate all whom you hold in bondage. "But," you reply, "what effect would this have upon the great body of slaveholders in the State?" I will undertake to affirm, that by such a course, small as is your number, you will have crucified the giant-sin of our land; his dying struggles may be fierce and long protracted, but his dissolution will be certain, because the death-blow will have been given. *The ministers and rulers of any of the larger denominations of Christians have it in their power to-morrow to give the fatal wound to slavery in Kentucky*—and if in Kentucky, throughout the slaveholding region of the union—for how would the congregations over which God has placed them, and upon whom they would then be authorized to press this subject with all its overpowering weight upon sound consciences and Christian hearts, stand in the blaze of such virtuous action, and not be consumed or won by it? If it were to prevail among presbyterians alone, how long could the other denominations hold their fellow men in bondage? *Not twelve months*, as I honestly believe. If then you will come up to the next synod, after having "loosed the bands of wickedness, undone the heavy burdens, let the oppressed go free, and broken every yoke," so far as you are concerned, you have the promise of the Lord that "thy light shall break forth as the morning, and thy health spring forth speedily; that thy righteousness shall go before thee, and the glory of the Lord be thy rereward." You may, it is true, be called *madmen*: but Paul was so called before you. You may be called fanatics, fools, and knaves; but Sharp, Clarkson, and Wilberforce were so baptized by the enemies of humanity. You may, at first, obtain but little honor from men; but you will win an eternal weight of glory from God.'

According to their *annual register*, the Baptist body have in the *slave states alone*, 3007 *churches*, numbering 217,513 *communicants!* We call upon them, in the name of our common Christianity, to vindicate the sincerity of their profession by the abandonment of their sin.

At a meeting of the Board of Baptist ministers, specially convened at Fen Court, Nov. 25th, 1834, the Rev. A. Cox, L. L. D. in the Chair, the following resolution was adopted:—

Resolved unanimously—'that we receive with much pleasure the expression of esteem and attachment, and fully participate in the affectionate sentiments contained in the letter of the American Board of Foreign Missions, dated Boston, Sept. 1, 1834; and while we deeply regret that, in the judgment of the said Board, it would violate the Constitution of the Triennial Convention to entertain our communication of the 31st Dec. 1833, we hope that such of our American brethren as concur in the opinions of that communication, will adopt every means consistent with their Christian principles, to diffuse their sentiments, and thus secure the immediate and entire extinction of the slave system.'

That the Secretary be requested to transmit the above resolution to the Vice President of the Baptist Board of Foreign Missions in the U. States.—*London Magazine.*

France.—M. de Rigny as former minister of marine and of the colonies, had prepared the budget of that department, demanding an increase of *gendarmerie* for Martinque and Guadaloupe, on the ground that the English bill for emancipating the negroes had failed, and that it was necessary to keep down the turbulent spirit of the blacks in the French colonies. No sooner was this subject broached on Wednesday in the *bureaus*, than M. de Rigny, who is in the 5th bureau, was assailed by some of his colleagues, for thus volunteering to criticise a great English law of philanthropy and amelioration, of the effects of which he, M. de Rigny, evidently knew nothing; and for thus coming with a paltry and unfounded excuse to demand funds, implying the perseverance of the government in the old system of colonial slavery.

M. de Rigny, on hearing this, exclaimed, '*Vous n'aborderez pas cette question a la tribune, j'espere.*' 'You will not commence a discussion like this in the Chamber?' 'But we will, though,' was the reply. 'At the very time when England emancipates all her slaves, you, the ministers of finance (Persil and de Rigny were both present) merely ask for more gendarmes. The minister was somewhat embarrassed by the liveliness of this attack, and asked, *Would France pay an indemnity as England had done?* M. Isambert replied, that the system of slavery was so falling to pieces, that a slave at Martinique was not worth more than £12 sterling; and that at this low price, soon to fall to nothing, the proprietors could easily be indemnified, without taking money from French pockets. Besides, he (M. Isambert) knew that great force was wanting, not to repress the turbulence of the French blacks, but to prevent their escape. *It was well known they escaped by twenties every night to Santa Lucia, where they were free*, and that it would require not merely a regiment of gendarmerie, but a fleet of cruisers, to prevent the slaves escaping. The minister should have formed an opinion on the slavery question, instead of, as usual, coming down to ask for more money without having views or information on the subject.—*Paris, 4th February.*

Jamaica.—The much dreaded Christmas holidays have passed over in peace and quiet, and once more the croakers are disappointed in their expectations of a civil war. The apprentices in all the parishes from which intelligence has been received, are quietly performing their labor, and we have no doubt will continue to act with their usual good sense, avoiding every thing that can be construed into a disposition to create disturbances. Nay, so quiet and orderly have they been, that that very quietness has been construed by those who are frightened at their own shadows, into an ominous sign of ill to come. We anticipate, however, that these ills will be a long time coming, if ever they reach us.—*Jamaica Watchman, Dec.* 31st. 1834.

There was a servile insurrection at Bahia, Brazil, on the 25th January. The plot was discovered a few hours previous, and the rising was soon quelled. About 150 negroes were killed, and 100 taken prisoners. Three soldiers and one citizen were the only whites that were killed. The U. S. sloop of war Erie was lying in the harbor at the time, the commander of which volunteered the services of the marines and sailors to quell the insurrection.—*Transcript.*

Kidnapping.—The Cambridge (Md.) Chronicle says—'We understand two foreign purchasers of negroes, Stubbs & Bayly, partners, who have been some time residing at New-Market, in this county, were last evening committed to jail for kidnapping, they having been unable to give the bail required.'

General Sessions.—A bad looking negro, named Jeffrey Austin, was tried for committing an aggravated assault and battery upon a respectable man of color named Turpin, residing at 44 Laurens street. The prosecutor, in giving his testimony, displayed an intelligence and superiority of mind that are rarely witnessed among that class of the community, and it appeared that the prisoner, taking advantage of his mild and peaceable demeanor, had long annoyed and insulted him, for the purpose, if possible, to anger him to a quarrel. He was, however, foiled in his design, and the jury now found him guilty.—*New-York paper.*

A man about fifty years of age, came in the neighborhood of Sixth and Small streets on Wednesday, and lay down on the pavement, evidently too feeble to help himself. A philanthropic colored man took the sufferer into his small habitation, and comforted him as far as possible. The man died yesterday, and a coroner's jury expressed a belief that he died from exposure, probably from *want*. It is supposed that his name was Laughlin McCurdy.—*U. S. Gaz.*

The trial of Matthias, charged with the murder of Elisha Pearson, was concluded at White Plains, on Saturday, and resulted in a verdict of acquittal. He was subsequently tried for an assault on his daughter; convicted, and sentenced to an imprisonment of three months. He was also sentenced to one month's additional imprisonment for contempt of Court.—*N. Y. Gazette.*

The number of deaths in Paris for 1834, is 25,000; whereas in 1832, the year of cholera, it was 44,463, and in 1831, 25,996. So the Cholera carried off about 18 or 19,000.

Wetumka.—This is the name of a town in Alabama, which only two years ago, did not contain a single white inhabitant. It now contains 1200!

ANNUAL MEETING.

☞ The second annual meeting of the American Anti-Slavery Society, which is to be held in New York on the 12th of next month, will unquestionably be full of thrilling interest and immense power. Judging from the spirit which animates our anti-slavery brethren in Maine, as manifested in the following letter received by Mr. Bacon at the Anti-Slavery Rooms, there will be strong delegations sent from all parts of the country—the very standard-bearers of the cause.

MAINE ANTI-SLAVERY SOCIETY.

The Executive Committee of the Maine Anti-Slavery Society, at a meeting held at Hallowell on the 11th inst. appointed the following gentlemen delegates to represent that body at the Second Annual Meeting of the American Anti-Slavery Society, to be held in New-York on Tuesday, May 12, 1835.

Winthrop—David Thurston, Ezekiel Holmes, Stephen Sewall, Asbury Caldwell.

Augusta—Asa Redington, Jr., Benjamin Tappan, John Hovey, John Eveleth.

Waterville—Calvin Newton, Geo. L. LeRow, H. W. Day, J. C. Morrell, Eliphalet Gow.

Monmouth—Nebemiah Pierce.

Hallowell—Arthur Drinkwater, George Shepard, Ebenezer Dole, Robert Gardiner, D. Rice, Charles Dummer, Samuel K. Gilman, Benjamin Wales.

Portland—Samuel F. Hussey, Samuel Fessenden, Nathan Winslow, James F. Otis, P. H. Greenleaf, John Winslow, James Appleton, Samuel Edwards, William Coe, Henry Goddard, Geo. Ropes, Geo. H. Cheney, Isaac Winslow, George Fessenden, John Appleton.

Bangor—S. L. Pomroy, John Godfrey, J. C. Lovejoy, Royal Clark, Allen Haines, John Pearson, Bradford Harlow, John Barker, Alex. Drummond, J. W. Nason.

Brunswick—Wm. Smith, George E. Adams, D. Nutter.

Topsham—Josiah T. Hawes.

South Bridgton—Joseph P. Fessenden.

North Bridgton—Charles Soule.

Brewer—Wales Lewis.

Fryburg—Carlton Hurd.

West Prospect—Stephen Thurston.

Weld—Jacob Abbott, Lafayette Perkins.

Wayne—T. B. Robinson.

Wilton—Samuel Talbot, Samuel Colcord, Seth Bass.

Farmington—Isaac Rogers, John Titcomb, John Church, Jr., John Bailey.

New Sharon—John A Vinton, Sylvanus Boardman.

Bloomfield—George W. Hathaway, James Baven.

Milburn—James Dinsmore.

Vassalboro'—Jacob Southwick, Harris Foster, Moses Purington, Edward Southwick.

Bucksport—Samuel M. Pond.

Lewiston—Samuel Pickard.

Danville—Edward Little.

Kennebunk—Burleigh Smart.

Saco—Rev. Mr. Millet.

Mercer—Samuel Cordis.

N. Yarmouth—Wm. C. Stockbridge, John Butler.

Gorham—John R. Beane.

Freeport—Cornelius Dillingham, C. H. Kent.

Madison—Josiah Tucker.

Castine—Wooster Parker.

Calais—Willard Child.

Machias—Thomas T. Stone, Josiah T. Crocker.

Friend Bacon—I have taken the liberty to send you the foregoing list of delegates to the American Anti-Slavery Society, 1st, to let you know that we are awake—2d, that our opponents may know that we are not so few and feeble as they imagine. Our Society in this village have held three meetings within the last three weeks—large assemblies every evening, and attention increasing. Rev. Mr. Caldwell, (Methodist) will deliver an address on the subject next Thursday, Fast day—he is thorough-going. To show you his views, in a word, of the American Union, the subject of which has been discussed in our Society, he objected to becoming a member of that Society on the ground that their objects were too general, indefinite, and some of them impracticable. If he joined that Society he should expect to aid it by contributing to its funds—and he thought it inconsistent to pay a dollar to that Society when he could do a greater amount of good by paying 10 cents to a more efficient one—and if he had a nail to drive, he would give more for one good smooth face hammer, and drive the nail with one blow, than a hammer with a dozen faces, and be obliged to strike a dozen times. Yours, &c. S.

Winthrop, April 15, 1835.

Novel Accident.—On Friday when the Railroad Cars were about eight miles from Bordentown, proceeding with passengers to New-York, it was discovered that the baggage was on fire. The engine was immediately stopped, and every exertion used to extinguish the flames; but being some distance from water, the fire soon obtained such headway, that it was found impracticable to put it out. Efforts were made to obtain an axe to cut away the sides of the car, but this could not be procured, and the only resort was to capsize it, when it rolled over, and unfortunately rested bottom up, preventing any access to the trunks, &c. The passengers (upwards of two hundred) had to stand by and witness the destruction of their property, saving now and then an article as it could be snatched from the flames. The wind blew very fresh, and the fire was seen at a great distance. Besides the baggage of the passengers, the mail bag was totally burnt, with all the newspapers. The letters were also much mutilated, many of them burnt, but the number is not ascertained. A trunk of a lady from New-Orleans was entirely consumed, except, fortunately, $3000 worth of diamonds, which of course were uninjured.

Many of the passengers were left entirely destitute. Among the number a lady with a child, who had a journey of more than six hundred miles to perform, and who lost every vestige of her property. Among the passengers who were the greatest sufferers, were Mrs. R——e, of Boston, and Mrs. Austin of the Theatre. The former lost a large quantity of valuable clothing, worth fifteen hundred dollars, but fortunately saved her diamonds and other jewelry. Mrs. Austin also lost all her baggage, including many valuable articles of dress, but saved a box of jewels which was providentially taken from the centre of her trunk. A German gentleman and his wife who lost all their clothing, were fortunate enough to recover a tin box, which was in one of their trunks, containing documents necessary for the recovery of a large estate in Europe, whither he is proceeding for that purpose. Mr. Knowles of Amherst Mass. had a package in his trunk, containing $15,000, which was fortunately rescued from the flames. A rough estimate of the loss was made by the passengers, and it was computed to amount to upwards of five thousand dollars.—*Transcript.*

A letter from the Agent of the Camden and Amboy Rail Road, states that the burning of the baggage on Friday last, was caused by the ignition of a large quantity of Lucifer matches, which were in some case or trunk, which must have been ignited by friction. A bushel of them was found under the car after the fire.

GERRIT SMITH. This gentleman is out, in the last Emancipator, in reply to some tough queries propounded to him by Prof. Wright. Every fresh effort to extricate himself from the colonization slough, only sinks him lower than ever. His last production is weak and aberrant, alike destitute of moral acumen and fair argumentation. Mr. Goodell and Prof. Wright have commented upon it with their usual precision and skill.

N. B. Our editorial labors having been seriously interrupted for a few weeks past, we have not been able to proceed with our review of Mr. Smith's Letters. It will be resumed shortly.

HENRY VANMETER. The case of this worthy, but deceived and abused colored man, is presented in another column, for the consideration, sympathy and assistance of the friends of a proscribed and injured class. It is really far more aggravated in its circumstances than is stated by Mr. Vanmeter. We trust something will be done to relieve his severe necessities, for we are personally acquainted with him, and know him to be peculiarly deserving of aid. Any thing committed to us for his relief shall be faithfully transmitted to him, and due acknowledgements made.

CLERICAL FOLLY AND DEPRAVITY.

The 'REFUGE OF OPPRESSION,' in our present number, contains a letter from a New-England Universalist preacher, temporarily residing at the south, which has scarcely been equalled in moral baseness by any pro-slavery production of modern times. The author, it seems, writes from 'Major Wood's Plantation'—and while he is feeding upon the bounties which belong to the slaves, and of which they are meanly defrauded he takes up his pen to eulogize a system of unutterable enormity, and to calumniate the laborers of the north and their employers in the most impudent terms. Yet the Concord Universalist says of this wolf in sheep's clothing, 'May God grant him a safe return to his own native land—*we need his labors in this section*—the harvest is certainly great, and the laborers are few and far between'! He a laborer in the vineyard of the Lord! O, mockery!

CHARITY!—A Ball has been given at Philadelphia, 'for the benefit of thirty poor children, made orphans by the cholera of 1832.' This is dancing the devil's jig in the stolen garb of christian benevolence. It is one of the fashionable devices of Satan's willing servants to gild iniquity.

DIED.—At sea, on board the ship Weymouth, Thomas Revalion, son of Thomas Revalion of Medford, aged 18 years. His death was occasioned by a fall from the fore-topsail yard, and was much lamented by the officers and crew.

NOTICE.

The members of the Young Men's Debating Society are requested to attend a special meeting, to be holden at the Old School Room, Belknap Street, Monday evening next April 27th, at half past 7, for the transaction of important business.

B. P. BASSETT, *Pres.*
B. F. ROBERTS, *Sec'ry.*

SECOND ANNIVERSARY.

The second anniversary of the American Anti-Slavery Society will be held in this city, (with divine permission) agreeably to the provisions of the Constitution, on Tuesday, May 12th, at 10 o'clock, in the forenoon, The Annual Report will be read, and addresses are expected from several distinguished gentlemen. It is hoped that every auxiliary will send at least one delegate. They are requested to report their names at the Society's new Office, No 144 Nassau street, immediately on their arrival in the city.

There will be a meeting of the society for business, on the morning of the anniversary, at 8 o'clock.

The editors of papers friendly to the cause, throughout the United States, are requested to copy this notice.

Further particulars hereafter.

LEWIS TAPPAN, JOHN RANKIN, S. S. JOCELYN, } Committee of Arrangements.

New-York, March 31, 1835.

NEW-ENGLAND CONVENTION.

At a meeting of the Managers of the Massachusetts Anti-Slavery Society on Wednesday last, it was unanimously voted to call a *New-England Convention of Abolitionists*, to be held in Boston during the Anniversary week. A committee was appointed to make the necessary arrangements and to give an official invitation. It may be well here to add, that the proposed Convention is to commence its session on *Monday evening, the 25th of May*; and we would express the hope, that our brethren in all parts of the country will send large delegations—that we may strengthen each other's hands, and encourage each other's hearts, in this holy cause. Some of the most distinguished advocates of immediate emancipation may be expected to address the Convention.

B. C. BACON, *Rec. Sec. Mass. A. S. S.*
Boston, April 11, 1835.

☞ The Quarterly meeting of the Middlesex County Anti-Slavery Society will be held in Woburn, on Tuesday the 28th day of this month, at 11 o'clock, A. M.

By order.
WILLIAM TWINING, *Sec.*
Lowell, April 7, 1835.

ANTI-SLAVERY NOTICE.

An adjourned meeting of the Yonng Men's Anti-Slavery Association will be holden at the Hall, over 46, Washington street, on Wednesday evening next, April 30, at half past 7 o'clock, for the discussion of the following question:

Is it the duty of Abolitionists to abstain from the products of slave labor?

The Discussion will be public. Ladies and Gentlemen are respectfully invited to attend.

THIS DAY PUBLISHED,—and for sale, by WILLIAM PEIRCE, No. 9, Cornhill, and LIGHT & HORTON, No. 1, Cornhill, *A REVIEW OF THE LADY SUPERIORS'S REPLY* to "Six Months in a Convent,"—being a Vindication of Miss Reed. april 25.

GENTEEL PRIVATE BOARDING-HOUSE.

MRS. SERENA GARDINER, who formerly kept a priviate boarding-house at No. 19, Powell-street, has removed to No. 13, ELIZABETH-STREET; where respectable persons of color can be accommodated with Boarding, and also with separate apartments if required. A share of patronage is respectfully solicited.

Philadelphia, April 16. ap. 25.

PRICE REDUCED.

THE OASIS can now be had at the Anti-Slavery Rooms, 46, Washington-street, at *one dollar* per copy. tf ap. 25.

LITERARY.

[For the Liberator.]

Mr. Garrison—The following lines were occasioned by hearing arguments in favor of substituting the word 'wrong for sin,' with regard to slavery, &c. After composing them, I recited them to a friend, who expressed a wish that they might be offered to you for publication in the Liberator; to which proposition I with some diffidence consented. But as an apology for the humble style in which they are written, you will permit me through the assistance of a friend to make you somewhat acquainted with my situation, which is briefly *this*. From infancy I have suffered the privation of sight; of course, have not enjoyed the advantages of an education; but having ever been fond of reading, through the assistance of kind friends I have acquired some knowledge of men and things; and as an ardent love of liberty, and an abhorrence of tyranny are among my earliest impressions, I cannot but feel deeply interested in the cause of negro emancipation.—With these sentiments, I offer them to you for insertion in your valuable paper, should you deem them worthy, if not you will excuse me.—And now, with my best wishes for your health and prosperity, and that God may long continue you in your useful labor, and preserve you from all open and secret enemies, I subscribe myself

Your friend, J. W.

THE WORD 'WRONG SUBSTITUTED FOR SIN.'

No longer bold Christopher's genius admire,
Let Bacon, and Newton, and Franklin retire;
While Arkwright, and Perkins, and Fulton withdraw,
With all that have figured in physic or law.

As ethics, in science, must ever take lead,
Discoveries here, all others exceed;
Some few in this science with brilliance have shone:
Still, *much* has remained till of late, to be known.

For Johnson, and Paley, and Edwards, and West,
And others, whose merits have long stood confessed,
Like *glow-worms*, just sparkle, compared with the rays
Reserved to enlighten *our* fortunate days.

'T is found small offences may still be termed sin,
But with aggravations, we ought to begin
To vary the term, which may soon be *too* strong,
And when *most enormous* to use the word '*wrong*.'

To illustrate, say a few dollars you steal,—
Your neighbor accuses,—'tis sinful you feel;
But relentless your purpose you still prosecute,
Take all he possesses, his person to boot;

Retain him in bondage then ever so long,
Though the act may be softly pronounced to be 'wrong,'
Your interest will silence humanity's voice,
And time of repentance be left to your choice.

The grounds which this theory is founded upon,
Are, that to reform, we must flatter and fawn,
And justice to *others* on *strength* will depend,
When they are unable their rights to defend.

How pleasing this doctrine to thousands will be,
Requires no prophetical eye to foresee;
'Tis just what such hearts as the scriptures portrays,
Delight to adduce in defence of their ways.

The libertine, drunkard, the gambler and cheat,
This system of ethics with ardor will greet,
As actions which rise from propensities strong,
Can hardly be vicious, though possibly '*wrong*.'

The slanderer, highwayman, assassin and thief,
And scoffing blasphemer, of sinners the chief,
Will *hail* this new system, to find with delight,
Their courses *not sinful*, but only *not right*.

The prostitute, hardened in folly and vice,
Who has without scruple acknowledged her price,
Been shunned by virtue and decency long,
Regains her lost honor;—the best may do '*wrong*.'

Should this theory prevail both in church and in state,
And legitimate practice the world inundate,
With what all the Prophets, and Peter and Paul,
In old fashioned language would wickedness call;

Should the misery of millions in blood and in tears,
In *our* sage reformers awaken some fears,
Impel them to action to urge their reform,
With courage inspired by feelings lukewarm,

Should address the wrong doers in language as meek,
As Moses on better occasions would speak,
Prefacing remarks with 'now pray don't resent,'
For still each may take his own time to repent.

Immediate, that foolish and obsolete word,
About which, so many reformers have erred,
Is changed for *indefinite*; that charming thing,
Will pluck from each conscience its pestering sting.

We wish no excitement, we want no dispute,
But if to repent, your convenience will suit,
'Twill answer the purpose whenever you please;
We hope you will pardon suggestions like these.

Now, who can describe the amazing success,
That would sometimes attend such a powerful address?
All classes would then give their wrong doings o'er,
Or, cease to do wrong, when they could do no more.

What obstinate heart could a moment reject,
What logic evade, or what shield could protect,
The high and the low, the small and the great,
Such pathos and argument must captivate?

Let *all* then, at some future season unite,
When selfishness is the criterion of right;
What mighty results every effort will crown,
How *vast* is the good, how *great* the renown!

[From the United States Gazette.]

IMPROMPTU.

THE FIRST APRIL SHOWER.

God of nature! God of love!
Gently falls this April rain,
Drop by drop from clouds above,
Soon to rise and fall again.
Oh, the majesty—the power
Of creation's Sovereign King!
This is April's early shower,
This, the bounty of the spring.

While the Heavenly dew drops fall,
Sing, oh earth, thy maker's praise!
Gratitude becomes us all—
All the birds *their* voices raise.
Lo! the sun is shining through
Clouds which yield these April showers;
And the night shall gather dew
For the fruits and fields and flowers.

Monday morning, April 13th. H. S. G.

THE RUINED MIND.

But wo for those who trample o'er a mind!
A deathless thing,—they know not what they do,
Or what they deal with!—man perchance may bind
The flower his step hath bruised:—or light anew
The torch he quenches; or to music wind
Again the lyre string from his touch that flew—
But for the soul! O tremble and beware
To lay rude hands upon God's mysteries there!

For blindness wraps that world—our touch may turn
Some balance fearfully and darkly hung,
Or put out some bright spark, whose ray should burn
To point the way a thousand rocks among—
Or break some subtle chain, which none discern,
Though binding down the terrible the strong
Th' o'er sweeping passions—which to loose on life
Is to set free the elements for strife:
Who then to power and glory shall restore
That which our evil rashness hath undone?
Who unto mystic harmony once more
Attune those viewless chords?—there is but One,
He that through dust the stream of life can pour,
The mighty and the merciful alone:
Yet oft his paths have midnight for their shade—
He leaves to man the ruin man hath made.

MISCELLANEOUS.

[From the Jamaica Watchman.*]

HAYTI.

On carefully perusing the intelligence which we now present to our readers, it will be seen, that the commerce of Hayti is in a much more flourishing condition than some persons are disposed to admit. The first part of this intelligence is reprinted from the Cornwall Chronicle, in which paper it first appeared, and was communicated by a gentleman who spent a considerable portion of time in Hayti, and whose account of the country is confirmed by another gentleman recently from it. The latter is original, and now through the kindness of a private friend, is, for the first time, laid before the public.

'The whole value of Haytian exports annually may be rated at the lowest estimate, to amount to one million seven hundred and fifty thousand pounds sterling.

'Of the above amount of its commerce, England is calculated to engross somewhat more than one-third, and the remainder is divided between France, Germany, and America; the commerce with the United States nearly approaching in value that with England.

The following details are taken from authentic documents:—

'Vessels entered, 521; cleared out, 445.

Amount of import duties—

In 1828	$921,242
1829	879,874
Decrease	$41,368

General receipts for 1829, $2,423,229; general expenses, $3,144,830.

Of this sum 1,231,731 dollars are computed army expenses.

Excess of expenditure over income for 1829, 721,601 dollars.

Balance of money in the chest of the Republic 13,000,000 dollars.

Computed amount of exports for 1832, by Custom House books:

COFFEE.		
Port-au-Prince	-	18,000,000 lbs.
Gonaives	-	2,500,000
Cape Haytien	-	8,000,000
Jeremie	-	3,000,000
Aux Cayes	-	8,000,000
Jacmel	-	5,000,000
Partie de l'Est	-	5,500,000
Total of Coffee		50,000,000 lbs.
Cotton	-	1,500,000 lbs.
Mahogany	-	6,000,000 ft.
Tobacco	-	500,000 lbs.
Cocoa	-	500,000 lbs.
Dye woods	-	5,000,000 lbs.
Hides	-	80,000 lbs.
Tortoise shell	-	12,000 lbs.
Cigars	-	500,000 lbs.

'The value of a crop of Coffee is estimated at no less than one million sterling. The duties realized on this sum, first by the imports required to purchase it, and secondly the exports, which are subjected to an exaction of 13 dollars in the 1000 lb. is estimated at 25 per cent. on the value of the crop. This would give 250,000*l*. on the Coffee. This at seven Haytian dollars to the pound sterling makes 1,750,000 dollars of revenue realized by this commodity alone.

'It is necessary I should inform you, that the trade to Hayti has increased during the last 3 years, in consequence of the enhanced value of its produce, which consists chiefly of coffee; but this circumstance will not account for so rapid an increase as is denoted by the above return. I am inclined to believe, that the consumption of so great a quantity of linen manufacture in Hayti, can only be satisfactorily explained by the prosperous condition of the country, arising from the free developement of its industry.

'The decrease to the British West India Islands may be in some measure accounted for, by the transference of a great portion of the trade, which used to be carried on through Jamaica to Mexico, Colombia, and other countries, which are now supplied by direct shipments from this country. At the same time, I think this will not explain so great a falling off, as is shown in the preceding table. The cause of so great a diminution in trade will probably be found in the circumstances and state of those islands.

'You also ask if the people of Hayti are just and honorable in their dealings as those of other countries to which the manufactures of Dundee are shipped. In reply—the merchants of this town generally require their Agents in Hayti, as well as other foreign countries, to guarantee the sales of their manufactures. I frequently heard these gentlemen complain of the risk they incurred in many parts of the world, but I do not remember hearing any complaints from Haytian houses; indeed, the chief risks arise from fire and hurricane.'

A good deal has been said about the threatened invasion by France, and some still cherish the hope that Hayti will again become a dependancy of that country. Our own opinions on this subject are before the public, and we shall merely take leave to add the following, as confirmative of the view we had taken on this subject.

'With respect to the fate of the Republic of Hayti, whatever may be the measures of the French Government, and whatever their success—they can never cancel their recognition of that independence, which has placed Hayti in the station of a free country. England has formally responded to that recognition by her accredited representatives at the Haytien Presidency. America carries on a lucrative trade, counting Hayti as one of her first rate markets; and the German maritime States, who have Consuls there, and participate in the English trade to an equal extent with our merchants, (the commodities of Hayti being obliged to find a continental market, before they become a return for our goods,) are all guarantees to the independence of the Republic.

France therefore may blockade her ports, and force her to make new treaties, and endeavor to force her to fulfil them; but with such parties to her act of independence, even if the conquest of St. Domingo were a thing practicable, she can never after alter the free national character of the country, whose sovereignty she relinquished, and whose people she could never subjugate.'

* Said to be conducted by persons of color.

The ship Mogul, British brig Maria, and British brig Voluna, which arrived at Savannah on the 31st ult., all three sailed from Liverpool on the same day, 11th February—a circumstance which would not probably occur again in an hundred voyages.

MATRIMONY.

From a Newspaper of 1780.—Matrimony is absolutely necessary, for without a regular system of marriage, the civil government could not be supported: it is also necessary to lay a restraint upon our passions, to sweeten the charms of society, by the dear conjugal ties. There are five things indispensably necessary to make the married pair happy; circumstances above want, mutual good humor, sincerity, a proper allowance for human frailties, and a firm confidence in each other. Without these, no married pair can be happy, and where these subsist, the persons are rarely otherwise. One great misfortune amongst married people is, they generally expect more from one another than nature will allow, or reason authorize; each seeing the errors or defects of the other, are blind to their own; whence natural bickerings, jealousies or distastes arise. When the united constantly seek to please, and make each other happy, when their mutual endearments are founded on virtue, tenderness, and esteem, when they generously allow for each other's errors of judgment and defects of nature, they certainly constitute the happiest state human nature is capable of: 'tis the viciousness and folly of choice, and imprudence of our behavior, that makes the married state unhappy, and not any thing in the state itself. Matrimony to the libertine is like a bad novel; but to the sensible, virtuous man, a hoard of richest sweets; for he remembers when he makes his choice, that personal charms is the least and lightest consideration: he considers if he marries a beauty, without wisdom, and without principle, that his house, when the charm of a new plaything is dissolved, will become a gloomy prison to him. On the other hand, he considers, if he marries a woman of sense and principle, she will every day be improving in his esteem, and increasing his happiness:—when business calls him abroad, with how much confidence and ease can he entrust his family, and all his concerns, with such a lovely woman! When pining sickness confines him to a bed of anguish, how cheering to have such a faithful, virtuous mate administer the necessary cordial, while her tenderness is still a greater cordial. What I have transcribed on this subject, is not visionary,—'tis what I have already experienced.

Cases of Monomania.—A young man about thirty years old, who imagined he had made a league with God, and that he had given him power over the elements, and he could control them at his option. He could produce tempests, with thunder and lightning, heat and cold, at pleasure, and frequently said if we did not please him, he would 'cause the earth to open and swallow us up, or the lightning to strike us dead in a moment,'—and he frequently said it would not be wrong for him to kill a man, if he were in his way, or opposed him. He often declared that we had better be careful how we treated him, for his heavenly Father had given him the disposal of all human life, and we held our life in him on sufferance. He was perfectly rational on any other subject disconnected with this.

A married woman about forty years of age, when under my care, and is now about fifty—she imagines she was changed or spiritualized—refused to be considered a wife, and resumed her maiden name, and would not answer to any other name. She said she had constant intercourse with her heavenly Father—her body was incorruptible, and she never should die—always should exist in her present body. In all other respects, and on other subjects, she conducted rationally. She remains in the same state of mind.

A young, unmarried lady, about twenty years of age, imagined she had no soul—she said it was in hell—the devil had taken it, and her body moved about without it. She was perfectly rational in her conversation on every other subject, her judgment was correct, and was capable to perform business as usual. She recovered.

A young man about twenty-five years old, a clergyman by profession. He imagined he had committed the unpardonable sin, and said there was no hope in his case. His mind was rational on any other subject; his opinion and judgment on theological points were correct, and he would carry on an argument with as much power and correctness as formerly. He recovered.

A young lady about twenty-six years of age, imagined her stomach was gone, and there was a vacuity in that part of her abdomen. She imputed the removal of her stomach to the vengeance of God on account of her sins. She said she constantly felt the burnings of hell. She was in all other respects perfectly rational. She also recovered.—*Medical Journal.*

TEMPERANCE.

Mr. Buckingham, the celebrated Oriental traveller, and who is now a member of the British Paliament, delivered at Liverpool, some time since, a lecture on temperance, in the course of which he made some curious statements. During his long voyages, in which he had experienced weather both hot and cold, he had never found any advantage in the use of ardent spirits. He had offered to seamen in lieu of ardent spirits, coffee, tea, and other luxuries; and those who had accepted his offer had experienced, even by the admission of their comrades, better health and spirits than themselves. The officers always selected the abstainers, in preference to the others, in cases of difficulty or danger, finding from experience that they were more to be depended on. During his journeys by land, he had visited Cairo, Damascus, Aleppo, Ispahan, and other large cities; he had traversed Egypt, Palestine, Mesopotamia, and Arabia, and he had resided six years in Hindostan; and yet, in those Mahometan and Pagan countries, in which he could not from first to last, have seen fewer than three millions of people, he had not met more than twenty drunkards. But he had not been three hours in his native country on his return home, before he had seen fifty; this was at Portsmouth, the place of his debarkation. Now as England professed Christianity, he believed that if she abondoned the sin of drunkenness, she would exhibit a brighter spectacle than any other country on the earth. The strongest race of men he had ever seen, were natives of the Himalaya mountains, who came to Calcutta as wrestlers. They had been pitted against British sailors and soldiers, all picked men; and it had been found that one of them was a match for three Britons; yet these men had never drank any thing stronger than milk. Mr. Buckingham said that he himself once travelled on horseback from Diarbekir to Bagdad, a distance of 800 miles, when the thermometer ranged from 100 to 130 degrees. He had performed the journey in ten days drinking water only, and yet was as fresh at the journey's end as when he set out.

The following statement of facts assigns causes for the murder of Munson and Lyman by the Battas. The statement was made by Rev. Mr. Abeel who has been a missionary to China and Southeastern Asia; and has by permission of the Board returned for a season to this country. We copy the paragraph from the Southern Religious Telegraph.

In his discourse on the Sabbath, he stated facts respecting the practices of some of our countrymen at Sumatra, which deserves the reprobation of all men. Sumatra is a favorite resort for trading vessels from the United States. He stated on the authority of one who had been engaged in the traffic, that the most dishonest means were employed by men from this country, to defraud the natives in the purchase of pepper and spices; that for this purpose they use *false weights and measures*; that the crew of one ship, after contracting for spices and loading their vessel, spread their sails and left the islands *without paying anything for their load!* Is it to be wondered at that Lyman and Munson were murdered by the natives? They have been exasperated by these wrongs. Their enmity was excited against them, not as *missionaries or as Christians*. They did not know them in this character. It was as *foreigners* and as *white men*, like the pirates who had wickedly defrauded them, that they put them to a violent death. The detestable frauds practised by our countrymen and the Dutch, are, no doubt, the cause of their enmity. How will the public—and how will the government regard swindling of this caste? Must our country be reproached throughout Asia and the numerous islands of the sea on account of the crimes practised on board our trading ships?

The Bristol (R. I.) Gazette describes with much graphic humor, the fictitious and expensive wants created by a residence in towns and cities, as compared with those of the country.

Sometimes, in the country, it so happens that an article of the least imaginable value, rendered indispensable by some circumstance or other, cannot be procured but at a most enormous expense. Then the good old lady, or the honest old gentleman, is ready to exclaim,—Ah! if we only lived in *town*, we shouldn't be so bothered. Last week Zekey had to break off ploughing and streak it off like lightning on old Switch Tail to get a quarter o' tea 'cause aunt Hetty was coming to spend the ar'ternoon, (and she never come arter all)—now he's got to go again for a piece o'chalk—there's two days' work—man and beast—besides kilter right out o'pocket, for a mere matter of sixpence. We must move to town, and that's the upshot on't, or else we shall be ruined. And to town they come.

Here the old gentleman finds that his shoes want *blacking*, and Zekey must have a pair of *calf-skin* boots; and his *coat* is '*just made nohow*,'—never'll do to wear to meeten—and the old lady's cap is clean out of fashion—and the children can't go barefoot—nor wear homespun. They must have a ticket to-day for the Museum, and a ticket to-morrow for the Menagerie. A ticket here, and a ticket there—one gewgaw, and another gewgaw—here a little, and there a little—more and more—thicker and faster. Extravagance and ruin! Fire and brimstone! The old lady delighted—the old man distracted—Zeke, a beau—the girls all belles—and the house a right down hurrar's nest—filled with frippery, and ringing with the clamor of *fictitious wants*!

Career of Louis Philippe.—A French paper gives the following epitome of the career of King Louis Philippe.

Louis Philippe, born the 6th of October, 1773, at first Duke of Valois, then Duke of Chartres, then General Egalite, then Duke of Orleans, then King of the French. The life of this Prince is filled with contrasts; he is one of the most striking examples of the vicissitudes of human thought. In 1793 he signed himself Louis Philippe Egalite, *to his misfortune a French Prince*; in 1810 he reclaimed this title at Tarragonia; he was proud of it in 1814; he made use of it in 1830, to seat himself on the first throne in the world. In 1788 he destroyed the iron cage of Mount St. Michael. In 1833, he has the cells of this Abbey rebuilt, and erects it into a state prison; in 1792 he saved, in Vendome, a soldier who was drowning; in 1834, his constables fire at, and kill a man who is swimming for his life; in 1830, he declares himself more a republican than Lafayette, and is offended at the insolence of Dupont de l'Eure, who pretends to think himself more of a republican than he is; in 1832 his government establishes the condition of siege and the rule of the sword to defend the monarchical system. A republican soldier under the tri-colored flag, he signalized himself at Jemmappes and Valmy, and then he swears allegiance and homage to his lord, king, and master, Louis the Eighteenth, and bedecks himself with the white fleur de lis, up to the day when he again takes an oath to live and die for the honor and in defence of the colours for which he had fought in his youth. Verily, when historians shall have recorded all the acts and movements of Louis Philippe, the record will be an enigma to posterity, who will have difficulty in believing that the last forty years have been enriched with but one Louis Philippe of Orleans.

The French writer concludes with the following ominous announcement:

On the 6th of October, 1835, this Prince will be sixty-one years of age, the greatest age ever attained by any member of his race and name.

A manufactory of American Nankeen has been established at Charlestown, Md. and the fabric is said to excel the imported article in many important respects.

The trial of Lawrence, on an indictment for an assault on the President of the U. States, lately took place at Washington. The jury returned a verdict of '*Not Guilty* according to the indictment, the prisoner laboring under insanity at the time of the act.'

Two gentlemen lately laid a wager that they would start from London bridge, and not find 100 persons in the first 12 churches they entered. In the first they found 20; in another 6; in a third, a pew opener, and one old man, and so on; in all, not 100.

It is related in the New Orleans Bee, that while the members of the Louisiana legislature were marching in the funeral procession of one of their number, only twelve of them smoked cigars in passing through the streets, in order that they might 'dispel the melancholy vapors.'

It has ever been my opinion, says Horace, that a cheerful good natured friend is so great a blessing, that it admits of no comparison, but itself.

MORAL.

MORAL REFORM.

The following eloquent and graphic extract is from a discourse on Moral Reform, by Rev. Mr. Waterman of Providence:

'What has been done? Truth has been told—truth of God—live it must, live it will! Do we hear of a silencing and an abandonment of the cause! What then? Did the silencing of Wickliffe stay reform? Did the abandonment of the press of the Pilgrims in Leyden, stay the progress of thought? And will the loudly proclaimed, or secretly plotted failure of the *visible* means which have commenced, and rolled thus far this cause, be realized? Will the truth which has gone on the wings of the wind, and which has dropped, thick as flakes of snow, in our cities, and towns, and western valley, come back and moulder in the study where it was thought out—or lie and rot in the room where it was sterotyped, printed, and folded? No! As well might we think of *re-gathering* the grains of powder which were burnt on the field of Waterloo—or of calling back the waters which, from a thousand, thousand rivers, have mingled with the ocean! No, brethren, no! Truth out will stay out, and stay out to spread—and spread to convict or to convert. Let the press stop, and he who first wielded in virtue's cause be sick and die. Let the avowed friends of the cause be cruelly awed to silence, or forced to go in exile—and the work goes on. God sustains it, and it will go on. After a few years of discomfiture and tossing on the adverse waters, it will be found like the ark too, alone containing what, as pure, is rescued from a world deluged by lust.

When truth slumbers the harpies of vice fatten, and the vultures thereof flap their wings and croak for joy. Covered by the thick mantle of night, the assassin draws his knife and aims his blow with composure. It is the light, the burning, scorching, inextinguishable light of truth, that exposes and puts to flight, the bloated and hypocritical panders of vice. Truth, with the two-edged knife of the Law, cuts the mask of virtue from the fiend, and strips the sheep's clothing from the wolf at a single stroke. Like lightning truth will shine—and when *near*, will scorch. Like thunder, truth will sound—and when near, will terrify. Like fire, when it touches it burns. It is without respect of persons, of names, of station or profession. Promulgate it, and something is done. The contemner of its claims may laugh, and swear, and rave, or be mute in sullenness; but he is convicted, and held trembling in its grasp. Thus it has proved in the cause of Moral Reform. What has been written, preached, and published, has been as lightning, and thunder, and fire, to the guilty. Confessions have been made, which prove, and more than prove it. And what has been, that will not be told until the book of final account is open and read, will then be known. The guilty in the circles of the rich, and the great, and the learned, and the fashionable, and the professedly high in Christian attainment, and official civil station, have cowered, and amid sleepless nights and troubled days, have paid a tribute to the majesty of truth, which is more eloquent than song, and more lasting than marble.'

[From the Christian Watchman.]

Christian Consistency.—Mr. Editor, please to insert in the Watchman, the following extract from a sermon preached by President Wayland, in the year 1826, on occasion of the death of the Ex-Presidents Adams and Jefferson.

——'It seems now almost taken for granted, that a man who takes any share in political arrangements must, under all circumstances, act with his party, let them act right or wrong. Forswearing at the outset allegiance to conscience and common sense, he must obey his political leader, let him command what he will, and applaud or decry a citizen in office or a candidate for office, not on account of his merits or demerits, but because he is not numbered with the adherents to a particular name. And what is worse than all, I fear that there are not wanting professors of the religion of Jesus Christ to whom these remarks do in simple truth apply.

Now, whether a Christian may or may not be a politician, I have no question whatever to raise. It must be left to his own conscience and to the providence of God, and may be innocent, or praiseworthy, or wrong, according to the circumstances of the particular case. But, this question decided, we beg leave to say, that a Christian has no right any where or under any circumstances, to be anything else than a Christian. He must ask about a political as well as any other act, the question, Is it right or wrong?—and by the answer to that question must he be guided. It is just as wicked to lie about politics, as to lie about merchandize. It is just as immoral to act without reference to the law of God at a caucus, as any where else. To prefer our own interests or the interests of party to that of our country is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. '*There*, is no shuffling.' 'Whosoever denieth me before men, him will I deny before my Father which is in heaven.'

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is either great or noble in his nature; it makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

All true Christians must be like Noah's ark, that was pitched within and without. They must have a holy inside and a holy outside; their profession and their practice must agree together.

Plain truth must have plain words. She is innocent, and accounts it no shame to be seen naked; whereas the hypocrite or double dealer shelters and hides himself in ambiguities and reserves.

Sincerity is to speak as we think; to do as we pretend and profess; to perform and make good what we promise; and really to be what we would seem and appear to be.

One unquiet, perverse disposition, distempers the peace and unity of a whole family or society; as one jarring instrument will spoil a whole concert.

The kindness of friends lies deep; and whether present or absent, as occasion serves, they are solicitous about our concerns.

CHARLES & SYLVESTER,
—CANTON HOUSE—
No. 39, South 8th, 3 doors below Chesnut-St.
—*PHILADELPHIA*—

BEG to announce to their friends and the public of Philadelphia, that they have opened this Store, for the retail sale of *Tea, Coffee, and Refined Sugar*, comprising gunpowder, Hyson, and Black Teas,—Mocha, Java, and West India Coffee, &c. C. & S. have been induced to adopt the London system of confining their business to the sale of the above articles, that families may secure Teas and Coffee in their original purity, free from that peculiar flavor which they acquire, when sold in conjunction with general Groceries.

Charles & Sylvester solicit the patronage of the families of Philadelphia, to whom they respectfully submit the following, as their list of cash prices.

GREEN TEAS.—Superior Gunpowder, $1 per lb.—Extra Imperial, $1—Imperial, (very good) 75 cts.—Young Hyson, (extra superfine) $1—Superior Young Hyson, 75 cts.—Young Hyson, very good quality, 50 cts.

BLACK TEAS.—Superior Orange Pecco, $1—Pecco, (very fine) 80 cts.—Superior Souchong & Pouchong of the finest qualities, from 62 to 75 cts.—Fine rough flavored do. 50 cts.

COFFEE.—Old St. Domingo, 12 1-2 cts. per lb.—Laguayra 14 1-2—Strong scented old Rio, 15—Fine Java, (very old) 16—Very Superior Old Mocha, 18 3-4 cts.

Double and Single refined Sugar—Chocolate—Prepared Cocoa—and Roasted Coffee, of superior qualities, which will be delivered to any part of Philadelphia free of expense.

January 1, 1835.

NEW-YORK EVANGELIST.

PUBLISHED weekly in the city of New York, by S. W. Benedict & Co. and edited by Rev. J. Leavitt. It is devoted to Revivals of Religion, Practical Godliness, the great principles of Moral Reform, and religious intelligence, including very copious reports of public religious meetings. The current volume will contain about 20 Sermons by the Rev. Mr. Finney, of New-York, on Revivals, reported by the editor, all of which can be furnished by the aid of extra sheets, to new subscribers. It will also contain an extensive Report of the London Anniversaries of the ensuing Spring, *made by the Editor*, and other important religious intelligence from Europe. The price is $2,50 per annum, payable in advance. Persons in this city and region who wish to subscribe, may hand their names and payments to Mr. C. C. DEAN, 25, Cornhill, who is an authorised Agent of the paper.

Boston, March 28, 1835. 3t

ANTI-SLAVERY RECORD.

IT is important that the friends of the American and Massachusetts Anti-Slavery Societies should understand that this periodical is not designed to be supported by subscription. It will be sent to those who pay 12 1-2 *cents a month* to the funds of the Societies, in packages directed to the collecting Agents. Any person will confer a favor on the Societies by conducting promptly and efficiently such an agency. It will also be sold at the Societies offices, at the low price of $1,50 per hundred copies, and to any person forwarding the money, *free of postage*, a package of not less than 100 copies will be sent according to direction. No quantity *less than one hundred*, can be forwarded regularly by mail or otherwise, at that price.

Will not every Anti-Slavery Association resolve to cultivate the field around it, be placing one every month in every family where there is reason to believe it will be read; provided of course, that the family will receive it?

Those out of Massachusetts should make their remittances to Mr. R. G. Williams, Publishing Agent, 130, Nassau-street, New York. Those in Massachusetts, may remit to Mr. James C. Odiorne, Treasurer Mass. A. S. Society, 97 Milk-street, Boston.

COMPREHENSIVE COMMENTARY on the HOLY BIBLE, edited by Rev. Wm. Jenks, D. D., and Baptist edition, edited by Rev. J. A. Warne. Apply to J. FORD, Office of Mercantile Journal, corner of State street and Wilson's Lane; to C. C. DEAN, Sabbath School Depository, 25 Cornhill, or to J. E. FULLER, General Agent, at his residence, No. 1, Pitts street.

☞ The 2d vol. may be expected in a few weeks. april 18.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

THE Constitution of the New-England Anti-Slavery Society has been amended, by inserting in the 1st Article the word '*Massachusetts*,' instead of the words '*New-England*.' The friends of the cause, corresponding with the Society, or doing business with its office, are requested to be particular in addressing B. C. BACON, Secretary and Agent, Mass. Anti-Slavery Society, No. 46, Washington-street, Boston.

Feb. 7.

FIRST OF AUGUST, 1834.

JUST published, and for sale at 46, Washington-street, an Oration in honor of Universal Emancipation in the British Empire, delivered at South Reading, August 1, 1834, by David L. Child.—Price 12 1-2 cts.

March 27.

THIRD ANNUAL REPORT.

JUST published and for sale at the Society's office, No. 46, Washington-street, the Third Annual Report of the New-England Anti-Slavery Society. Price 12 1-2 cents. March 27.

NEW ANTI-SLAVERY BOOK.

AN Inquiry into Colonization and Anti-Slavery Societies, by William Jay, just published by Crocker & Brewster, 47 Washington-street, and for sale by them, and at the Anti-Slavery Rooms, 46 Washington-street. April 4.

FREE LABOR STORE,
Wholesale and Retail—No. 376 Pearl Street.

THE subscriber informs his anti-slavery friends, that he has now for sale, a good supply of Calicoes, yard wide, and of common width; Muslins, unbleached, bleached and colored; Canton Flannel; Table Diaper; Handkerchiefs; Checks; Knitting Cotton; Twist and Filling; Batts; Candlewick; Irish Linen; India Muslins; East India and Brown Sugar in bags;—Also, single and double Refined in lumps and loaves; with the different sorts of Coffee, Tea, &c.

☞ Umbrellas of different sizes, covered with free labor Muslin; Letter, Post, and Cap Paper, made of linen rags.

JOSEPH H. BEALE.

New-York, 8th mo. 25. pd. w.